1.19.98

¶ The whole Psalter translated into English Metre, which contayneth an hundreth and fifty Psalmes.

The first Quinquagene.

Quoniam omnis terre Deus: Psallat sapienter. Psal. 47.

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CVM GRATIA ET PRIVILEGIO Regiæ Maiestatis, per Decennium.

(¶ij)

(xx)

39-15

Ad Lectorem.

Hec quicunq; legis, ru flexu & acumine vocis
In numeros numeros doctis accentibus effer,
Affectuq; impone legens, distinctio sensum
Auget, & ignauis dant interualla vigorem.

To the Reader.

O Fthee good frend: thus muche I craue,
These few requelles I say:
No browes to bende: but first withsaue,
To iudge by like assay.

And if ye spie: as much ye may,
where strayd amisse I haue:
To mend where I: went out of way,
with art more sad and graue.

But reade it round: and hacke it not,
as iumblyng shoot with long:
Expresse them sound: and racke them not,
as learners vse among.

Accent in place: your voyce as needth,
note number, poynte, and time:
Both lyfe and grace: good reading breedth,
flat verse it reysth sublime.

Obserue the trayne: the ceasure marke,
To rest with note in close:
Rythmedogrell playne: as dogs do barke,
ye make it els to lose.

Reade oft inough: well spell the lyne,
lest iarr to heare by vse:
If verse be rough: no fault is myne,
if ye the eare abuse.

But p̄incepall thing: your lute to tune,
that hart may ſing in cō̄de:
Your voyce and ſtring: ſo fine to p̄rune,
to loue and ſerue the Lō̄de.

Paule. Ephe. 5. Col. 3.

SYng Pſalmes and hymnes: and ſonges on hye,
To God your ſelues among:
But ſing in hart: make melodye,
To God geue thankes in ſong.

Iames. V.

IF ſad ye be: and beare the croſſe,
In faith p̄ray ye contrite:
If glad ye be: and feele no loſſe,
Sing Pſalmes of thankes aright.

Dauid. Pſalme. 33. 47. 68.

IN *Lute and Harpe: reioyce to ſing,*
Syng Pſalmes in decachorde:
Of all the earth: ſith God is Kyng,
Syng wiſely feare the Lorde.

Ieſus Syrach. 44.

THe fathers olde: both ſought and found,
Sweete muſikes moodes full fine:
The Scripture ſonges: they did expound,
Their hartes were all deuine.

Ieſus Syrach. 32.

VVHo knowledge loueth: teach him thy lore,
No muſike hinder thou:
Where hearyng wanth: ſpare wordes the more,
And modeſtie allow.

WHat man hath hart: in heauines
With ſundry cares oppreſt:
And would haue helpe: in redines,
To heale his thoughtfull breſt.

And yet by man: in ſuertie,
For Phillike want his cure:
Thus ſet in hard: perpleritie,
To God yet truſting ſure.

Let him beholde: the melodie,
of Dauids bliſſefull harpe:
In Pſalmes there fynde: his remedie,
He may of care ſo ſharpe.

If forreyne foe: or ennemy,
Hath walled all thy coaſtes:
No helpe thou canſt: haue ſuerly,
more ſtrong to dawnt his boaſtes.

If theeues thy goodes: haue caught in net,
And haue made thee ful bare:
In Pſalmes thy mynde: if thou do ſet,
they will thy loſſe repayre.

If wrung thou beeſt: by tyrannie,
And banihte out of land:
Thou mayſt releaue: thy miſerie,
Content by Pſalmes to ſtand.

If trayne be layd: all craftely,
In ſpite to trap thy way:
Take Dauids lore: than redily,
And bid thy foes go play.

Thou mournſt and ſigheſt: in doulefull hart,
by death thy childzen gone:
If Pſalmes thou takeſt: in ghoſtly part,
They will aſſwage thy mone.

In houſe and land: if pooze thou lye,
dolwne caſt on both thy knees:
Here maiſt thou haue: recouerie,
foz all that thou canſt leeſe.

If panges and paynes: both ſharpe and fell,
with gripes thy body wzynges:
Sweete Dauids harpe: can eaſe thee well,
foz it good Phiſike ſinges.

If bozne thou be: enuiouſlie,
In ſkozne and great diſdayne:
No patrone thou: canſt better ſpie,
then Dauids life and raigne.

Thy hie degrée: is low deiect,
by foztunes turnyng blaſt:
If Dauids ſtate: thou ſeeſt reiect,
thou ſhalt be leſſe agaſt.

Thy fieldes lye all: in baren ſozt,
by burnyng Sunne his heate:
To Dauids welles: if thou reſozt,
His dewes thy ſoyle ſhal weete.

Agayne if they: be ouerflolwne,
By rage of water ſtreames:
If Dauids Pſalmes: thou makeſt thine olwne,
Thy ſoyle muſt feele his beames.

(D

(O fooliſhe men: that marke the ſkie,
The Starres and Planets gate:
By them to ſearche: their deſtenie,
and ſo repoſe their ſtate.)

And thus what wo: or miſerie,
may moue or freat thy hart:
In Pſalmes thou mayſt: haue remedie,
to beare all payne and ſmart.

Not beare them well: I onely ſaie,
but them expell ful ſtrong:
Who like in hart: can them deſtraie,
as Dauid did among.

Not thus alone: haſt thou thine eaſe,
of worldly griefe and payne:
But here thou mayſt: all ſoules diſeaſe,
by comfort ſweete reſtrayne.

So déepe in ſinne: no wight can bée,
no conſcience ſo thrall:
But preſt relieſe: here may he ſée,
to reyſe his deadly fall.

No wight can be: ſo burdenous,
mans ſenſes harde to preſſe:
But Pſalmes that be: ſo vertuous,
can ſone the weight redreſſe.

Now go and ſearche: the Diſcipline,
of mortall men ſo vayne:
Who taught by wit: or ſort deuine,
of them theſe helpes to gayne.

So foule shalt thou: deceiued bée,
to trust their rules and lawes:
As dreamers be: which thinke to sée,
all wealth within their clawes.

Go now to men: and beg their art,
in sicknes thee to saue:
By meanes vntrue: to heale thy smart,
where God thy hart should haue.

This Prophet here: forbiddeth thee,
thus once from God to stray:
Euen he that harpth: all melodie,
of godly wisdomes way.

For what thou readst: Saint Austen holdth,
in law or stories true:
In Prouerbs wise: or prophets olde,
the Psalme doth it renue.

Both what is past: and what to come,
the psalme doth it perfourme:
It is a law: in perfect sonic
to maners them to fourme.

Though Scripture booke: sayth Athanase,
of vertue rule it bée:
Yet Psalter booke: of soule it hase,
the state for eche degrée.

Status animarum in Psalmis.

In other bookes: where man doth looke,
but others woordes séeth he:
As proper hath: this onely booke,
most woordes his owne to be.

It is a glaſſe: a myrrour bright,
for ſoule to ſée his ſtate:
A garden fayre: all fully dight,
with herbes moſt delicate.

A treaſure houſe: ye may repute,
this booke of all good lore:
All wholſome ſalue: to diſtribute,
to eche mans griefe and ſore.

For who delyghth: them well to ſing:
his mynde ſhall féele a grace:
Of ſinne both dulde: the curſed ſting:
and vertue come in place.

The Pſalmes ſayth he: in verſe be folde:
and tuned by muſike ſwéete:
The eare to pleaſe: of yong and olde,
ſo Dauid thought it méete.

Joſephus ſayth: and Philo wrighth,
That Dauid Metres made:
Quinquemetres: ſome trimetres,
by muſikes tract and trade.

Lib. 7. Iudaa. anti. c. 12.
Euſeb. lib. 2. cap. 16. 17.

For that that is: commended both,
with tune and tyme aright:
It ſinkth more ſwéete: and déeper goth,
in harte of mans delight.

O wondrous fact: of God I ſaie,
in his deuiſe ſo playne:
Though we be ſéene: but ſing and plaie,
the ſoule yet winth his gayne.

The Psalter boke: of Psalterie,
an instrument so namde:
For that the Psalmes: most commonly,
to it were tuned and framde.

And who that noth: and hath it waighde,
how Psalmes by Metre go:
Can blame no art: by rythme so layde,
nor musike squard therto.

Thus Bernard swéete: in holy rede,
Christes death reuolued in rythme:
So Ambrose sage: and worthy Bede,
thought this no shame or cryme.

And what is verse: but rythme to name,
in Latine, Frenche, or Gréeke:
Our Englishe verse: I count the same,
though all men hit not leke.

The Psalmist stayde: with tuned songe,
the rage of myndes agast:
As Dauid did: with harpe among,
to Saule in furye cast.

With golden stringes: such harmonie,
his harpe so swéete did wyll:
That he relieud: his phrenesie,
whom wicked spirites possest.

Both Powle and James: in their deuise,
bid Psalmes with voyce to vse:
In hymnes and songes: swéete exercise,
To God in hart to muse.

Who

Who tunes and rythms: as aſke their kyndes,
to Pſalmes can frame I ſaie:
The ſweéte in ſtrength: for that he kyndes,
muſt beare the bell awaie.

The ſingyng man: and Poete muſt,
with graue deuine concurre:
As Dauids ſkill: all thrée diſcuſt,
when he his harpe did ſturre.

Depart ye ſonges: laſciuious,
from lute, from harpe depart:
Geue place to Pſalmes: moſt vertuous,
and ſolace there your harte.

Ye ſonges ſo nice: ye ſonnets all,
of lothly louers layes:
Ye worke mens myndes: but bitter gall,
by phanſies peuiſhe playes.

My readers all: now muſt I pray,
in worth to take my payne:
I ment but well: as well they may,
meane well, and winne ſome gayne.

As ſome before: the lyke hath playde,
of Pſalmes to pike their choyce:
And them in ryme: ſo fyne haue layde,
to ſing with muſikes voyce.

Then ſome in proſe: moſt learnedly,
haue tourned the phraſe and worde:
Some gloſe haue made: full diuerſly,
yet ſang in good accorde.

That some in verse: right latenly,
haue strunged Dauids harpe:
They haue their laudes: most worthely,
their paynes ought no man carpe.

Herein because: all mens delight,
bene diuerse founde in mynde:
I tourn the Psalmes: all whole in sight,
in rythmes of diuers kynde.

And where at first: I secret ment,
but them my selfe to sing:
Yet frendes requestes: made me relent,
thus them abrode to bring.

Exercise his pen: in exercise,
who list, he may, that can:
By this is wrought: no preiudice,
I trust to God or man.

Verse cleare to frame: was first pretence,
I followed Hierome next:
Third Chaldey glose: fourth seuentie sence,
rythme, tyme, were fift and sext.

So Vatablus: and Pellicane,
in truth were not reiecte:
Nor Munster yet: or Pagnyne playne,
in tonges were fled for secte.

From Ludolfe that: Carthusian,
the collect most deryueth:
No prayse pardy: to any man,
to hide, by whom he thriueth.

Who

Who more will ſearche: how here it goes,
let him the Hebrew trye:
Where wordes were ſkant: with terts or gloſe
that want I did ſupplye:

And that in ſome: reportes be found,
and wordes as ſpare put to:
They may be left: the ſence yet ſound,
though Metre baryth ſo.

If ſome be blamde: to rythme to thicke,
tranſpoſe the wordes ye may:
The leſſe by right: may Momus kicke,
the beame ſo ſone away.

If ſome will carpe: ſo light a warke,
graue Pſalmes in rythmes diſplayde: 2. Reg. 6.
Let Michol heare: before the arke,
how Dauid daunced and playde.

Where ſences ſtraunge: oft diuerſly,
be ſéene in writers ſkill:
I did yet pen: my fantaſie,
let others do their will.

Preſuming not: yet thus in ſight,
as I could this do beſt:
My Lute was ſet: in whole delight,
theſe tunes deuine to wreſt.

And yet good frende: beare thou with mé,
though wordes be ſtraynd among:
The verſe and phraſe: forſt breuitie,
I ſude yet ſence moſt ſtrong.

Require not heere: great difference,
In wordes so ofte the same:
Although to feele: great violence,
I might not chaunge the name.

Conceyue in hart: no griefe to sore,
wordes olde so ofte to bewe:
Thy gayne therby: is wrought the more,
though wordes be neuer newe.

Howe can we feele: sacietie,
in fourmes of godly speache:
The soule which feelth: aduersitie,
loues playnes health to seache.

Among gay wordes: that hart were seene,
therto she bendeth first:
She doth not gase: on bushe so greene,
or suckth the post for thirst.

Right path of truth: most earnestly,
God graunt we holde in worde:
To lyue to God vnfeinedly,
In hart with one accorde.

As song should moue: as spyrite therby,
might tunes in concorde sing:
God graunt these Psalmes: might edifie,
that is the chiefest thing.

So els if tune: should reason rule,
and senses brute haue will:
To fleshly lust: might voyce recule,
and soule bide barren still.

No

No paſtime bayne: to ſing in voyce,
or thus to ſet in rythme:
Reppyne not frende: at this my choyce,
vouchſaue my reſtfull tyme.

Werſe harde in mouth: while oft I chowde,
I ſpied therin no walt:
Cleare ſent to mynde: more ſweetely flowde,
earſt thus not felt in talt.

Nor yet of this: I do repent,
ſith thus my hart I eaſde:
Judge Reader well: my good entent,
ſo thinke that God be pleaſde.

All ſhrewd to iudge: thy neighbours cauſe,
may thée the lyke befall:
Euen feare thou God: and kepe his lawes,
now this is ende of all.

An. Dom. 379.

I Do not a little meruel at, and commende thy constant purpose in Christe (trende Marcellyne) not onelye for that thou dooste so valiantly beare this present aduersitie, wherin thou hast suffered right many paynefull displesures: as, for that thou hast not cast of & renounced thy continuall study: for when I enquired of the bearer of thy letters how thou spētst thy lyfe after thy sickines, I vnderstoode plainly, ỳ thou wholy applyest all thy diligence to holy scripture, but more specially to the booke of ỳ psalmes labouring with thy selfe to this ende, that thou mightest comprehende the secret hidden sence of euerye psalme: for which thing I must loue thee so much the more, for that I my selfe beare so great affection toward that booke, as to none almost so muche in all the whole Scripture, the rather so enflamed therunto by the perswasion of that auntient olde Father Philoponus, who once in a learned discourse that he vouchsaued to make vnto me, made euident demonstration: that whatsoeuer was conteyned abroade in the whole Scripture, was fullye reported in the Psalter booke: So that the matter of the v. bookes of Moses, the substaunce of the iij. bookes following, the bookes of the kinges with their supplementes, all the mysteries of Christ, & of the vocation of the Gentiles, which were treated by the Prophets in their bookes seuerally: The bokes of the Psalmes (beyng wel resembled to a pleasant garden of all deliciousnes) did vniuersally by Metre expresse them all, by playing them as it were sweetely vpon musicall instrumentes. In whiche his conference he also noted, that the booke of the Psalmes had this peculiar grace and obseruation chiefly by it selfe, that beside other matters by which it hath an agreable proportion and fellowship, with other bookes of the scriptures, it hath this in a maruelous consideration proper to himself alone (sayth he) that it cōteyneth the motions, the mutations, the alterations of euery mans hart and conscience described and liuely paynted to his owne sight, so that if a man list, he might easely gather out thereof certaine considerations of himselfe as out of a bright glasse and playne paterne set before his face, so therby to reforme himselfe as he red therin: for in other

bookes

bookes (sayth he) onely we heare the precepte of the law, what ought to bee done, and what vndone, we heare the matter of prophecy, to the entent we should not bee ignorannt of Christes comming vnto vs in the flesshe: furthermore, we reade the histories, wherby the actes of kynges & holy fathers might be knowne & brought to remembrance, but in the bookes of the Psalmes, ouer and aboue that, we learne and heare all these forsaid things sufficiently: there euery one may see and perceiue the motions and affections of his owne hart and soule, both to see whereto he is inclined, and where he is stryned and pinched, so that he maye haue a very good fourme of prayer therfore, not that these motions should lightly fal from his consideration, assoone as he haue hard them but to learne how he may heale these his affections and passions, by worde and by deede. There be in other bookes wordes and sentences, which forbid diuers vices and enormities, but this booke prescribeth a forme, how a man may be cleare of them, & how to auoyde them. As in example, we bee bidden to repente vs, & to do penance, & told further we be, that truly to repent vs, is to cease from sinning: but in this booke is there a forme set out vnto vs, how to do penaunce, and what is meete to be said presently at hand in that case and state. Furthermore S. Paule teacheth in his doctrine, that tribulatiō worketh patience, patience bringeth in probation, and probation breadeth hope, & hope is neuer ashamed, but in the psalme is set out, howe tribulation should be borne, and by what waies euery one of vs is tryed and proued, and what kind of prayer we may vse, to come by this hope in God. Also it is commaunded in precept, that we shoulde geue thankes in all thinges. Nowe doth the Psalme expresse, what is meete to be sayd when we do geue thankes. Moreouer, we heare of other places of Scripture, that all such as wil liue godly in Christ, shall suffer persecution & aduersitie: where in the Psalmes we learne how we should be affected when we be exilde, and there to flee from tyrannye. In them we learne who they be which suffer persecution, & what thankfull prayers they ought to offer to God, whiche be escaped and deliuered from the pursute of their enemies. So likewise we be charged to blesse the Lord, and to laude him in all thinges, but how and in what fourme we should praise god, and what words we should pronounce in our laudes

singing, we haue that instruction in the Psalmes onelye. To be short, we may there finde in euery case as may ryse most deuine songes and ballets, perteinyng as wel to our selfe in person, as to our doynges and state whatsoeuer we be in. There is also in the Psalmes (sayd he) one other meruelous thing to be expended: For when in other bokes of Scripture beside, we reade such thinges as the holy fathers eyther spake in worde or did leaue in writyng (we so reade them as though we semed but to recite and rehearse them onely, and they which doo heare vs when wee reade such matters, straight way they conceiue in their imagination that they be other mens wordes and dedes that they heare, and in suche sort are they enflamed to those matters so rehearsed that they bend themselues to be as followers to them to counterfayte the like. But whosoeuer take this booke in his hande, he reputeth & thinketh all the wordes he readeth (except the wordes of prophecy) to be as his very owne wordes spoken in his owne person, yea and who soeuer do but here them reade, he is so affected to them, as he were the very man that read them, or first spake them, and so is disposed to warde the wordes of the verses, when they bee uttered, as they were properlye his owne onelye wordes, first by him conceyued and pronounced. So that he shall not esteme thē in a singuler respect, referring those wordes to the persons of the Patriarches, or of Moyses, or of any of the prophets: for as much as the psalme without respect of persons do expresse as well the righteous man, which obeyeth gods precepts, as the sinners which transgresse his preceptes, with all their deedes they do. So that all maner of men must needes be comprehended in them, as of whome the Psalmes make so plaine mention. And verely me thinke the psalmes be to him, which singeth thē as a glasse where he maye beholde the whole affections of his soule, which so uttered to his owne sight, he may declare forth to other: for who that heareth a man readyng such kynde of poesie, vndoubtedly he taketh it so to himselfe as it were onely of himselfe, and so while conscience hathe remorse in the hearyng, he is therby compunct and stirred to repentaunce, & sometyme hearing what grace the psalm doth expresse as done by Christe to his electes, and what hope they may haue in him, he must needes in the contem-

pla-

plation thereof begin to reioyce in his conscience and gene God his thankes. wherupon he which shall sing the third psalme, in beholding his owne aduersitie, he shall so repoꝛte it, as though they were his owne very woꝛdes, who that shall rehearse the 10. and 17. psalmes. He shall so vtter them, as he pꝛonounced his owne hope and trust, who shal read the 51. psalme, so speaketh he the woꝛdes of a penitent contrite harte, as they were his in deede. And who that prayeth the 54. 56. 57. 142. he is not so disposed in them, as though he should speake of some other which suffreth persecution, but as he himselfe felt the same in deede, and therfoꝛe, singeth to God those woꝛdes as his very own woꝛdes and petitions.

Of the vſe and vertue of the Pſalmes by Athanaſius.

ALl holye Scripture is certenly the teacher of all vertue and of the true faith: but the booke of the Pſalmes doth expreſſe after a certaine manner the verye ſtate and condition of the ſoule. For as he whiche entendeth to preſent himſelfe to a kyng, firſte will compounde with himſelfe to ſet in good order both his geſture and ſpeache, leaſt els he might be reputed rude and ignoraunt. Euen ſo doth this godly booke enforme all ſuche as be deſirous to leade their life in vertue, and to knowe the life of our ſauiour, which he led in his bodely conuerſation, putting them in mynde in the reading therof: Firſt, of all their affections and paſsions, wherto their ſoule is inclined. Moreouer, the Pſalmes forme and teache euery man with diuers inſtructions, whereby he maye not onely eſpy the affections and ſtate of his ſoule, & to winne a good paterne and diſcipline, how he may pleaſe God, but alſo with what forme of woordes he may amend himſelfe, & how to geue God due thanks leaſt if he ſhould ſpeake otherwiſe then were conuenient, he ſhould fall into impietie by his vnreuerent eſtimation to God, for we muſt all make an accounte to the iudge, as well of our euill dedes, as of our idle wordes.

IF therfore thou wouldeſt at any tyme deſcribe a bleſſed man, who he is, and what thing maketh hym to be ſo: thou haſt how in theſe Pſalmes. *Bleſſed is that man which hath not walked in the counſaile of the vngodly.* 1. *Bleſſed is he whoſe vnrighteouſnes is forgeuen* 32. *Bleſſed is he that conſidereth the poore* 41. *Bleſſed is the man that feareth the Lorde* 112. *Bleſſed are all they that feare the Lorde.* 128.

If

If thou wouldst rebuke the Iewes for their spite they haue to Christ: thou hast: *Why do the Heathen rage.* 2. 2

If thine owne familiars pursue thee: and if many rise against thee, say: *Lord how are they encreased.* 3. *Heare my prayer O Lorde.* 143. 3

If thus in thy trouble thou hast cald on God, and hast taried vpon his helpe: and wouldst geue him thankes for that he hath heard thee with his helpe, sing. *Heare me when I call.* 4. *I am well pleased.* 116. *I wayted patiently for the Lorde.* 40. 4

If that thou seest that euill men lay snares for thee, & therfore desirest Gods eares to heare thy prayer, syng: *Ponder my wordes O Lorde.* 5. 5

If thou feelest Gods dreadfull threates, & seest thy self afrayd of thē: thou mayst say. *O Lord rebuke me not.* 6. *O Lord rebuke me not.* 38. *O Lord God of my saluation.* 88 6

If any take counsaile against thē, as Achitophell dyd against Dauid, if thou be admonished thereof, sing. *O Lorde my God.* 7. 7

If thou in beholdyng the grace of our sauiour so spred on euery syde, specially for the restoryng of mankynde to saluation: and wouldst speake thereof in meditation to God, sing *O Lord our gouernour.* 8. 8

If so agayne thou wilt sing in geuing thanks to God for the prosperous gatheryng in of thy fruites, vse the same. *O Lord our gouernour.* 8. 9

If thou wouldest haue thine aduersary kept back, and thy soule saued, trust not in thy selfe but in the sonne of God which can do it: and say *I will geue thankes.* 9. 10

If thou perceyuest God to be wroth with his people, as though he regarded them nothing, thou hast to pacifie him to complayne therof: *Why standst thou so far off.* 10. *O God thou hast cast vs out.* 60. *O God wherfore.* 74. 11

If any mā would put thee in feare, haue thou thy hope in God and sing: *In the Lord put I my trust.* 12

If thou beholdest the pryde of many men, and seest ma- 13

lice to abounde, so that there is no godlines among men repayre thou to God and say. *Helpe me Lorde.* 12.

14 If thyne aduersarye lye long in wayte agaynst thee, dispayre not as though God had forgotten thee, but call vpon the Lord, and sing. *How long O Lord.* 13. *Heare my crying O God.* 61. *My God my God.* 22.

15 If thou hearest any to blaspheme god in his prouidēce be not partaker with them in wickednes, but make hast to God and say: *The foole hath sayd.* 14. 53.

16 If thou desirest to know who is a Citizen of heauen: sing. *Lord who shall dwell in thy tabernacle.* 15.

17 If thou hast nēde of prayer for such as be against thee and haue closed thy soule on euery side, sing: *Preserue me O God.* 16. *Heare the right O Lord.* 17. *Bow downe thine eare.* 86. *Lorde I call vpon thee.* 141.

18 If thou hast escaped from thine enemies, and art deliuered from them who pursued thee, sing thou: *I will loue thee O Lord.* 18. *My song shall be of the louyng kindenes of the Lorde.* 89.

19 If thou doost wonder at the order of thinges created by God, considerynge the grace of the deuyne prouidence syng: *The heauens declare.* 19. and 24.

20 If thou seest any man in aduersitie, comfort hym and pray for hym. *The Lord heare thee.* 20.

21 If thou perceyuest thy selfe to be defended and fed by God, and to lyue prosperously, reioyce therin, and sing: *The Lord is my shepheard.* 23.

22 If thine enemies cōspire agaynst thee, lift vp thy soule to God and say: *Vnto thee O Lord.* 25. and thou shalt espye them to labour but in vayne against thee.

23 If thine enemies clouster agaynst thee, and go about with their bloudy handes to destroy thee, goe not thou about by mās helpe to reuenge it, for all mens iudgemēts are not truely, but require God to be the iudge, for he alone is iudge, and say. *Be thou my Iudge.* 26. *Pleade thou my cause.* 135. *Geue sentence with me.* 43.

If they preſſe more fiercely on thée, though they be in numbers like an armed hoſt, feare them not, which thus reiect thée: as though thou were not annoynted and electe by God but ſyng: *The Lord is my light.* 27. 24

If they be yet ſo impudent that lay wayte againſt thée ſo that it is not lawfull for thée to haue any vocation by them, regard them not but ſyng to God: *Vnto thee will I crye.* 28. 25

If thou wilt exhort & prouoke kynges & princes, to ſubmit theyr powers to God, and to regard his honor ſyng: *Bring vnto the Lord.* 29. *God ſtandeth in the congregatiõ.* 82 26

If thou renueſt and builde thyne houſe: bothe of thy ſoule, whereto thou receyueſt God to hoſt, and of thy tẽporall habitation, ſyng: *I will magnifie thee.* 30. *Great is the Lord.* 48. *Except the Lord build the houſe.* 127. 27

If thou ſéeſt thy ſelfe had in hate for the truthes ſake of thy frẽdes and kinſfolke, leaue not of thy purpoſe, nor feare them which be againſt thée, but thinke on ỹ whiche follow: and ſing. *In thee O Lord haue I put my truſt.* 31 28

If thou beholdſt ſuch as be baptiſed and ſo deliuered from the corruption of theyr byrth, prayſe thou the bountifull grace of God and ſing. *Bleſſed is he whoſe vnrighteouſnes is forgeuen.* 32. 29

If ỹ delightеſt to ſing among many, call together righteous mẽ of godly lyfe and ſing: *Reioyce in the Lord.* 33 30

If by chaunce thou falleſt amonges thyne enemies, & yet haſt fortunably eſcaped them, if therfore thou wilte geue thankes, call together méeke men, and ſing: *I will alwayes geue thankes.* 34. 31

If thou ſéeſt wycked men contend among themſelues to do miſchiefe, thinke not that theyr nature doth impell them by neceſſitie to worke ſinne agaynſte theyr wyll, as certaine heretikes ſuppoſe, but conſider the pſalme. *My harte ſheweth me.* 36. and thou ſhalt perceyue that they be to themſelues their owne occaſion of ſinnyng. 32

If thou ſeeſt how wicked men doo much wickednes & 33

that yet ſimple folke prayſe ſuch, when thou wilt admo-
nyſhe any man not to followe them, to be like vnto them
becauſe they ſhall be ſhortly rooted oute and deſtroyed:
ſpeake to thy ſelfe and to other. *Fret not thy ſelfe.* 37.

34 If thou haſt decreed to take hede of thy ſelfe, and ſeeſt
thyne enemy approch nye thée, as to ſuch, the aduerſary
is more prouoked to come wyth aſſault, and therfore wilt
prepare thy ſelfe ſyng. *I ſayd I will take heede.* 39.

35 If thou ſeeſt many poore men to beg, and wilt ſhew pi-
ty to them, thou mayſt both thy ſelfe receyue them to mer
cye, and alſo exhorte other to doo the ſame ſaying: *Bleſ-
ſed is he that conſidereth the poore.* 41.

36 If thou haſt a deſire to Godward, and heareſt thine e-
nemies to vpbrayde thée, bée not troubled, but conſider
what fruite of immortalitie ryſeth to thée for this deſire:
comfort thy ſoule with hope to God, and ſo therein relea-
uyng and aſſwagyng the heauines of thy lyfe, ſay: *Like
as the hart deſireth the water brookes.* 42.

37 If thou wilt remember of Gods benefites which he
dyd to their fathers, bothe in theyr out going from E-
gipt, as in the deſerte, and how good God was to them,
but they vnthankefull to hym. Thou haſt: *We haue
heard with our eares.* 44. *Heare my law.* 78. *My ſong
ſhall be alway of the loving kindnes of the Lord.* 89. *Heare
my prayer.* 102. *O gene thankes vnto the Lord.* 106. *and*
107. *When Iſraell came out of Egipt.* 114.

38 If thou haſt made thy refuge to God and haſt eſcaped
ſuch trouble as was prepared againſt thée, if thou wylt
geue thankes and ſhew out hys kyndnes to thée, ſyng:
God is our hope and ſtrength. 46.

39 If thou wilt know how to geue thankes to God whē
thou dooſt reſort to him wyth vnderſtandyng ſound, ſing
O clap your handes together. 47. *Great is the Lore.* 48.

40 If thou wilt exhort men to put their truſt in the liuing
God, who miniſtreth all things aboundantly to good mēs
vſe: & blameth the madnes of the world: which ſueth

their

they? God Mammon so inordinately, sing: *O heare this all ye people.* 49.

If thou wouldst call vpon the blynde world for they? wrong confidence of their brute sacrifices, and shew the what sacrifice God most hath required of them, syng: *The Lord the mighty God.* 50. 41

If thou hast sinned and art conuerted and moued to do penaunce, desirous to haue mercy, thou hast wordes of confession in. *Haue mercy vpon me.* 51. 42

If thou hast suffred false accusation before the kyng, and seest the diuell to triumph therof, go aside and say. *Why boast thou thy selfe.* 52. 43

If they which persecute thée with accusations woulde betray thée, as the Pharisеis dyd Iesus, and as the aduersantes dyd Dauid, discomfort not thy selfe therwyth, but sing in good hope to God. *Saue me O God.* 54.69. ℭ *Be mercifull vnto me O God.* 57. 44

If thyne aduersaries which trouble thée do vpbrayde thée, and that they which séeme to be thy frendes, speake most agaynst thée: wherupon if in thy meditation thou art somwhat greued therat, thou maist call on God, saying. *Heare my prayer O God.* 55. 45

If persecution come fierce on thée, and vnbelwares chance to enter into the caue where thou hydest thy self feare not, for in thys strayte thou shalte haue expedient wordes both to comfort thée, and to put thée in olde remembraunce with: *Be mercifull vnto me O God.* 57. *I cryed vnto the Lord with my voyce.* 142. 46

If thou wylt confound hypocrites whiche make glorious shewes outwardly, speake they? conuersion. *Are your myndes set vpon right.* 58. 47

If thy pursuers commaunde thy house to be watched when thou art escaped, geue thankes to God, and graue it in the tables of thy harte for perpetuall remembraunce and say. *Deliuer me from myne enemies.* 59. 48

If thyne enemies cruelly assault thée, and would catch 49

thy lyfe, offer the subiection to God agaynst them, and be of good comforte: for the more they rage, the more shall God subdue them and say. *My soule truely.* 62.

50 If thou flyest persecution, and gettest thée into wildernes, feare thou not, as though thou were there alone, but hauyng God nye vnto thée, ryse to hym early in the mornyng, sing. *O God thou art my God, earlye will I seeke thee.* 63.

51 If thyne enemies would put thée in feare, and neuer cease to lay traynes for thée, and picke all maner quarels agaynst thée, though they be very many, geue no place to them, for the dartes of babes shal be theyr destruction, yf thou sayest: *Heare my cryeng O God.* 61. *Let God aryse.* 68. *Hast thee O God to deliuer me.* 70. *In thee O Lorde.* 71.

52 If thou wylt laud God wyth a Psalme or hymne, sing *Thou O God art praysed.* 65. *O be ioyfull.* 66.

53 If thou askest mercy of God, sing: *God be mercifull.* 67

54 If thou wouldest syng to the Lorde, thou hast what to say. *O sing vnto the Lord a new song.* 96. and 98.

55 If thou hast nede to confesse God wyth thankes, sing *In thee O Lorde haue I put my trust.* 71. *Vnto thee O God.* 75. *It is a good thing to geue thankes.* 92. *O geue thankes vnto the Lorde.* 105. 118. 136. *O God my hart.* 108. *I will geue thankes to the Lord with my whole hart.* 111. and 138.

56 If thou seest wycked men prosper in peace, be not offended nor moued there at, but say: *Truelye God is louyng.* 73.

57 If thyne enemies haue beset the wayes whether thou ridest, and art thereby in great anguishe, yet in thys trouble dispayre not but pray, and if thy prayer be hard, geue God thankes and say. *I will cry to God.* 77.

58 If they perseuer still, and defile the house of God, kill hys elects, and cast theyr bodies to the foules of the ayre, feare not their cruelty, but shew pity to them which be in such

such agany and say: *O God the Heathen are come.* 79.

If thou wilt enforme anye man with the mysterie of the resurrection, sing: *Heare O thou shepeheard* 80. 59

If thou wilt sing to the Lord, call together Gods seruauntes on the feastfull day, and sing: *Syng we merely.* 81. *O come let vs sing vnto the Lord.* 95. *Beholde now prayse the Lord.* 134. 66

If the aduersaries flocke together on euery side, and threate to destroy the house of God, and make their conspiracies against hys religion: let not theyr numbers and power trouble thée, for thou hast an anker of the wordes of thys Psalme. *Holde not thy tonge.* 83. 61

If thou castest an eye to gods house and to his eternal tabernacles, and hast a desyre therto as the Apostle had: say thou also. *O how amiable are thy dwellinges:* 84. 62

If Gods wrathe be ceased, and the captiuitie ended, thou hast cause how to geue thankes to God wyth Dauid, recountyng hys goodnes to thée and others with this Psalme. *Lord thou art become gracious.* 85. *I beleued and therfore will I speake.* 116. in the ende. *In Iurye is God knowne.* 76. 63

If thou wilt rebuke Paynyms and heretikes, for that they haue not the knowledge of God in them, thou maist haue an vnderstandyng to sing to God. *Bowe downe thyne eare O Lord.* 86. *Not to vs O Lord, not vnto vs.* 115 64

If thou wilte sée and know the dissent that the catholike churche haue from schismes: and wouldest conuert them, or to discerne the church concernyng the outward appearaunce, and formes therof: thou mayst say. *Her foundations are vpon the holy hils.* 87. 65

If thou wouldest know how Moyses prayde to God, & in hys meditation, recountyng the brittle state of mans lyfe, desired God to direct so his shorte life, that he might follow wisdome, read. *Lord thou hast bene our refuge.* 90 66

If thou wouldest comfort thy selfe and others in true religion, and teache them that hope to God will neuer 67

suffer a soule to be confounded, but to make it bolde and without feare for Gods protection, syng: *Who so dwelleth vnder the fence of the almighty shall abyde.* 91.

68 If thou wilt sing on the Saboth day, thou hast: *It is a good thing to geue thankes to the lorde.* 92.

69 If thou wylt sing on the sonday in meditation of gods worde, desiring to be instructed therein, whereby thou mayst rest in Gods holy will, & cease from all the workes and doctrines of vayne man: reuolue that notable psalm *Blessed are those that are vndefiled in the way.* 119.

70 If thou wilt sing in the seconde day of the Sabbothe, thou hast. *O come let vs syng vnto the Lord.* 95.

71 If thou wouldest syng to the Lord, thou hast what to say: *O sing vnto the Lord a new song.* 96. and 98.

72 If thou wilt sing the fourth day of the Saboth, syng: *O Lord God to whome vengeaunce belongeth.* 94. for then whan the Lord was betrayed, he began to take vengeáce on deathe, and to triumphe of it: therefore when thou readest the gospell. Wherein thou hearest the Iewes to take counsail against the Lord and that he standeth boldly agaynst the Deuill, then sing the foresayd Psalme. *O Lorde God.*

73 If thou wilt sing on good Friday, thou hast a commendation of the Psalme. *The lord is king.* 93. for then was the house of Gods churche builded and groundlye founded, though the enemies wente aboute to hinder it: for which cause sing to God the songes of triumphante victory, with the sayd Psalme, and wyth. *Many a tyme haue they fought against me.* 129. and wyth *O sing vnto the lorde a new song.* 98.

74 If there be any captiuity wherin thy house is layd wast and yet builded agayne, sing: *O sing vnto the lorde.* 96.

75 If the lande be vext wyth enemies, and after come to any rest by the power of God, if thou wilt sing therfore, sing: *The lorde is king.* 97.

76 If thou considerest the prouidence of God in hys gouernaunce so ouer all, and wilt instructe any wyth true

fayth

fayth and obedience, when thou hast first perswaded thy
to confesse themselfe, sing: *O be ioyfull in the lorde.* 100.
melius. 147.

If thou doost acknowledge in God his iudicial power 77
and that in iudgemēt he mixeth mercy, if thou wilt draw
nye vnto him, thou hast the wordes of this Psalme to this
ende. *My song shall be of mercy and iudgement.* 101.

If for the imbecillitie of thy nature thou art wery with 78
the continuall miseries and griefes of this lyfe, and wouldest
comfort thy selfe, sing: *Heare my prayer O lorde.* 102

If thou wilt geue thankes to God as it is most congru 79
ent and due for all his giftes: when thou wilt so do: thou
hast how to inioyne thy soule therunto, wyth these.
Praise the lorde O my soule. 103. and 104.

If thou wilt prayse God, and also knowe how and for 80
what cause, and wyth what wordes thou maist best do it,
consider. *Prayse the lorde ye seruauntes.* 113. *O prayse*
the lorde ye heathen. 117. *Behold how good.* 133. *Praise*
the lorde O my soule. 146. *O praise the lorde for it is a good*
thyng to prayse. and *Prayse the lorde O Hierusalem.* 147.
O prayse the lorde of heauen. 148. *O syng vnto the lord.*
149. *O prayse God in hys holines.* 150.

If thou hast fayth to such thinges as God speaketh, & 81
beleuest that which in prayer thou vttrest: say. *I bele-*
ued and therfore I will speake. 116. in the ende.

If thou feelest thy selfe to ryse vpwarde in degrées of 82
well worckyng, as though thou saydst with S. Paule. I
forget those thynges which be behynde me, and set myne
eyes on thinges which be before me, thou hast in euerye
exaltation of thy progresse what thou mayest saie in the
xb. songes of the stayers. 120.

If thou bëest holden in thraldome vnder straying 83
and wandryng thoughtes: and feelest thy selfe drawen
by them, whereof thou art sorye, then staye thy selfe
from thencefoorth, and tary where thou haste founde thy
selfe in fault, set thée downe and mourne thou also as the
Hebrew people dyd, and say with them. *By the waters*

of Babilon we ſate downe and wept. 137.

84 If thou perceyueſt that temptations bée ſent to proue thée, thou oughteſt after ſuch temptations geue God the thankes and ſay: *O lorde thou haſt ſearched me out and knowne me.* 139.

85 If yet thou be in bondage by thyne enemies, & wouldeſt fayne be deliuered, ſay: *Deliuer me O lorde.* 140.

86 If thou wouldſt pray and make ſupplication, ſay. *Lorde I call vpon thee.* 141. *I cryed vnto the lorde.* 142. *Heare my prayer O lorde.* 143.

87 If any tyrannous enemy ryſe vp agaynſt the people, feare thou not, no more then Dauid did Goliath, but beleue lyke Dauid and ſing. *Bleſſed be the lorde.* 144.

88 If thou art elect out of low degrée, ſpecially before other to ſome vocation to ſerue thy brethern, aduance not thy ſelf to hye againſt thē in thyne owne power, but geue God his glory who dyd chooſe thée, and ſyng thou: *I will magnifie thee O god my kyng.* 145.

89 If thou wilt ſing of obedience prayſing God with Alleluya, thou haſt theſe: *O geue thankes.* 105. 106. 107. *I will geue thankes.* 111. *Bleſſed is the man.* 112. *Prayſe the lorde.* 113. *When Iſrael came out of Aegipt.* 114. *I am well pleaſed.* 115. *O prayſe the lorde.* 117. *O laude the name of the lorde.* 135. *O geue thankes.* 136 *Prayſe the lorde O my ſoule.* 146. *O prayſe the lorde.* 147 *O prayſe the lorde of heauen.* 148. *O ſyng vnto the lorde.* 149. *O prayſe god in his holines.* 150.

90 If thou wilt ſing ſpecially of our Sauiour Chriſt, thou haſt of hym in euery pſalme, but moſt chiefly in, *Vnto thee O lorde will I lift vp my ſoule.* 25. *My harte is endityng of a good matter.* 45. *The lorde ſayd vnto my lord.* 110

91 Such Pſalmes as ſhew his lawfull generation of hys father, and his corporall preſence be theſe. *In the lorde put I my truſt.* 11. *Saue me O God.* 69.

92 Such as do prophecy before of his moſt holye croſſe & paſſion, tellyng how many deceitfull aſſaultes he ſuffeyned for vs, and how much he ſuffred be theſe. *Why doo*

the

the Heathen rage. 2. *Bleſſed are thoſe that are vndefiled in the way.* 119.

Such as expreſſe the malicious enmities of the Iewes and the betraying of Iudas, be theſe. *Heare my prayer O god.* 55. *Hold not thy tonge.* 109. *The king ſhall reioyce.* 21. *The lorde euen the moſt mighty god.* 50. *Geue the king the iudgementee.* 72. *Saue me O god.* 69. 93

Such as deſcribe his agony in his paſſion, the cruelty of the Iewes, the conditiō of his death and ſepulture be: *My god my god.* 22. *O lorde god.* 88. and that he ſuffred not for himſelf but for vs, is declared in the Pſalme aforeſayd 88. the ſeuenth verſe ſayeng: *Thine indignation lyeth hard vpon me.* & in the 69. pſalme, in the fourth verſe: *I payd the thinges that I neuer tooke.* 94

Such as expound his dominion and his preſence in the fleſh be theſe: *Preſerue me O god.* 16. 95

Suche as ſhew his glorious reſurrection of body be: *The earth is the lordes.* 24. *O clap your handes together.* 47. 96

Such as ſet out his aſcention into heauen be theſe. *The lorde is king.* 93. *O ſing vnto the lorde.* 96. 98. *The lord is king, the people.* 99. 97

And that he ſitteth on the right hand of his father: The 110. pſalme maketh manifeſt ſaying: *The lorde ſayd to my lord, ſit thou on my right hand.* 98

Such as ſhewe that he haue authoritie of his father to iudge, expreſſing his iudicial power, both in condemning the deuill, and all wicked nations be theſe: 9. pſalme, the 6. verſe: *Thou ſhalte rebuke the Heathen and deſtroye the vngodly. Geue the king the iudgementes.* 72. *The lorde euen the moſt mighty god.* 50 *God ſtandeth in the congregation.* 82. 99

Thus thou mayſt by readyng theſe, beholde Chriſtes myſteries, and what benefites the Lorde hath geuen vs by hys Natiuitie and paſſion.

Lo ſuch is the ſtyle & fourme of the Pſalmes for mans vſe and commoditie.

☞ It is to be remembred that the beginning of the pſalms in this table, be according to the tranſlation commonly vſed in churches, & not of the tranſlatiō hereafter folowing.

Psalmi quodammodo sic constituti vt alij sint: Prophetici.

8	Prophetici	*Hij prophetant de Iesu Christo: ecclesia & etiam sanctorum afflictionibus.*	Continentes.	*Promissiones de liberandis pijs & perdendis Impijs Historiarum descriptiones beatitudinis.*
1	Narratorij Expositorij	*Dicuntur in narratione. Exponunt felicitatem Dei prouidentiam, &c.*		
1	Eruditorij	*Hij docent quid faciendum quid omittendum.*	Continentes.	*Commendationes verbi Dei, Situperationes traditionum.*
7	Adhortatorij	*Adhortantur ad bona opera.*		
2	Comminatorij	*Imprecantur impijs confusionem &c.*		*Condemnationes malorum hominum.*
	Consolatorij	*Hij consolantur in aduersis.*	Continentes.	*Exempla consolationũ & tentationum patrum.*
4	Gratulatorij	*Gratulantur in prosperis.*		
5	Inuitatorij	*Inuitant ad iustitiam gratitudinem, &c.*		*Mutuas piorum congratulationes.*
6	Deprecatorij	*Hij orant inuocant*	Continentes.	*Petitiones,*
7	Obsecratorij	*Obsecrantur & implorant opem Dei in necessitate.*		*Deplorationes propter peccata & calamitates.*
3	Interpellatorij	*Expostulant de malorum prosperitate.*		*Accusationes, propter vim aduersariorum.*
4	Eucharistici	*Hij gratias agunt.*	Continentes.	*Confessiones beneficiorum Dei & mirabilium operum eius*
	Laudatorij	*Celebrant opera Dei.*		
5	Exultatorij	*Letantur &c.*		*Exultationes de parta victoria & liberatione.*
	Mixti	*Hij plures simul vel omnes locos habent.*		*Videlicet, prophetiam, doctrinam, consolationem, orationem, grotiarum, actionem*

Qui prophetant	21.22.24.45.47.72.93.55.97.
Qui denunciant & vaticinantur	11.110.
Qui narrant	19.49.50.73.78.87.89.105.114.115.
Qui narrant & confitentur	26.121.139.131. (127.137
Qui describunt beatitudinem.	1.32.41.112.128.

Qui docent virtutes	15.101.119.125.133.
Qui admonent	37.
Qui exhortantur	29.33.96.98.103.104.
Qui exhortantur cum cantico	145.81.66.
Qui minanter imprecantur.	109.64.94.120.74.70.71.

Qui veterum exempla habent	60.77.108.135.80.
Qui in domino gloriantur	23.27.40.42.62.76.84.99.122.
Qui alacriter canunt	91.118.
Qui prouocant ad iustitiam	58.82.
Qui inuitant ad gratitudines.	67.95.107.134.

Qui precantur	5.68.90.102.132.141.17.20.28.
Qui confitentur & plorant peccatum.	9.51.6.39.38.75.106.136.143.130.
Qui inuocant	4.54.142.3.69.123.
Qui ad euentum votum & obsecrationem	7.12.13.16.25.27.31.35.43.44. 57.59.61.83.86.88.140.
Qui ad euentum solum	3.26.69.70.71.79.80.123.130.131.
Qui accusant impios.	2.10.14.36.52.53.79.

Qui in actione gratiarum sunt	8.18.30.34.46.63.85.116.124.126.
Qui cum hymnis canunt	48.65.92.144. (129.
Qui laudem annunciant	113.117.146.147.148.149.150.138
Qui exultat de resurrectione	56. (111.
Qui exultant tantum.	100.

VEteres quatuor tãtum mulicos modos (quos tropos siue tonos vocarunt) celebres habuerunt. Scilicet Prothum: Dentrum: Tritum & tetradum, quibus recentiores superinstruxerũt alios quatuor quasi collaterales, & hos ex gentium peculiaribus affectibus sic vocabulis notarunt vt Dorium, Phrigium, Lydium &c. quibus modis maxime trahebantur. Nam morum similitudine molliores in molliore gaudent tono, & natura hilares, Iucundioribus, tristes grauioribus modis delectantur, iuxta innatam quandam proportionem affectuum animorum, cum diuersitate consonantiarum quibus occulta familiaritate excitantur.

Dentrum.

¶ *Octo tonorum distinctiones & proprietates.*

Prothus	*Dorius*	Primus, modeste & religiose graditur.
	Hipodorius	Secundus, seuere cum maiestate tonat.
Dentrus	*Phrigius*	Tertius, Indignatur & acerbe insultat.
	Hipophrigius	Quartus, quasi adulatur & allicit.
Tritus	*Lydius*	Quintus, Iucunde delectat & ridet.
	Hipolidius	Sextus, Lachrimatur & plorat.
Tetradus	*Mixolidius*	Septimus Incitate progreditur & imperiose
	Hipomixolidius	Octauus, decenter & moderate incedit.

ALl manner of Scripture for that it is inspierde from God aboue (as necessary for instructiō) is expressed by the determinatiō of the holy goſt to the intent that all men in commen, shoulde gather out therof (as out of a storehouse of Phisike for the soule) peculiar remedies, euery one of vs for our owne infirmities: for such Phisike as a certaine writer testifieth will restraine great and many sinnes. Now where as the Prophetes haue doctrine proper to themselues, and the bokes of the deuine histories matter by themselfe: the law haue his peculiar forme of teaching, and the Prouerbiall bookes haue their seuerall kinde of exhortations. The booke of the psalmes comprehende in it selfe, the whole commoditie of all their doctrines aforesaid, for it propheciеth of thinges to come, it reciteth the histories, it sheweth lawe for the gouernaunce of life, it teacheth what ought to be done, and to be shorte, it is a common storehouse of al good doctrine, which doth aptly distribute matter to euery man peculiar to himself for it healeth not only olde festured woundes of the soule, but also can geue quicke remedy to suche as be newly made. It stayeth and comforteth that member which is sicke and corrupt, & preserueth that which is whole and sound, it plucketh vp by the rootes (as much as is possible) all such euil affectiōs as do raign so tirannically in the whole course of mans life, which effect it worketh as it were with agreable delectation instilling pleasantly into our hart, all sober honestye. For where as the holy ghost perceiued that mankind was hardly trayned to vertue, & that we be very negligent in thinges concerning the true life in dede, by reason of our inclination to worldly pleasures & delectations: What hath he inuented? he hath mixte

Anno Domini. 380.

in his forme of doctrine the delectation of muſike, to thintent that the commoditie of the doctrine might ſecretlye ſteale into vs, while our eares bee touched with the pleaſauntnes of the melodie. Euen muche like as expert Phiſitions vſe to doo, when they miniſter their bitter potions to ſicke children, leaſt they ſhould abhorre their helth, for the bitternes of their drinkes, for the moſt part they annointe the brinkes of the cuppes with hony. And for this ende bee theſe ſweete and harmonious ſonges deuiſed for vs, that ſuch as be children either by age or children by maners, ſhould in deede haue their ſoules wholeſomely inſtructed, though for the time they ſeme but to ſing onely. Furthermore, we ſee commonlye that they which be of the vulgare people, or of rude and groſſe nature, can not redely beare away and kepe in mynde the graue preceptes of the Apoſtles or Prophetes, where yet the deuine pſalmes they ſynge at home in their houſes, and abrode they can recorde them. And certainly though a man were neuer ſo furiouſlye raging in ire and wrath, yet aſſone as he heare the ſwete tunes of the Pſalmes, ſtraight way is he aſſwaged of his fury, and muſt depart more quiet in mynd by reaſon of the melodie. The pſalme is the reſt of the ſoule, the rodde of peace, it ſtilleth and pacifieth the ragyng bellowes of the minde, for it doth aſſwage and mollifie that irefull power and paſſion of the ſoule, it induceth chaſtitie, where reigned wantonnes, it maketh amitie, where was diſcorde, it knitteth frendes together, it returneth enemies to an vnitie againe: For who can long repute him as an enemy, with whom he ioyneth himſelfe in lifting vppe hys voyce to God in prayer. So that the ſong of the Pſalme worketh charitie, whiche is the greateſt treaſure of all goodneſſe that can be, deuiſing by this inducement of concord ſinging the knot and bonde of vnitie, ſo ioyning the peo-

people together after the ſimilitude of a quiere in their vnitie of ſinging.

The Pſalme is an introduction to beginners, it is a furtherer to them which go forwarde to vertue, it is to the perfect man a ſtable foundation to reſt on, it is the ſwete voyce, the onely mouth of the ſpouſe of Chriſt the church. The pſalme doth cheare the feaſtfull day, the better to reioyce, it worketh that ſame heauines whiche is heauines to godwarde: for the pſalme is able to plucke out teares of any mans hart: though it be neuer ſo ſtony harde.

O wiſe and merueilous deuiſe of our heauenlye ſcholemaiſter, who could inuent, that we ſhould both pleaſantly ſing and therwith profitably learne, where by wholeſome doctrine might bee the deper printed in vs: for that which with violence and force is learned of vs, is not wont to abide long, but that whiche entreth into vs with pleaſure, and by louing grace it continueth the lenger in our hartes, it ſticketh the faſter in our memories.

Now as for the matter and content of the Pſalme, what is there, but that a man maye learne it there? Is not there to be learned the valiauntnes of fortitude? The righteouſnes of iuſtice? The ſoberhes of temperance? The perfection of prudence? The forme of penaunce? The meaſure of patience? Yea and whatſoeuer ſoundeth to vertue or perfection is it not there taught?

In the Pſalme is conteined abſolute diuinitie, both prophecy of chriſtes comming in the fleſh. The thretfull warninges of the iudgement. The hope of our riſing agayne. The feare of Gods puniſhmentes. The promiſes of euerlaſting ioye. The reuelatiō of all myſteries, all theſe be laide and couched vp in the Pſalter booke, as in a great treaſure houſe common to al men. Which booke the Prophet Dauid framed moſt

aptly (among many instruments of musike) to agree with the instrumente called the Psaltrie. Signifieng therby (as I can iudge) the grace of God to come frō boue by the inspiration of the holye ghost: for thys onely instrumente of all other haue the cause of hys sounde from his vpper parte, where the harpe or the lute by their wrestes haue their sound cōming forthe out of the lower parte of them, but the psalterye put forth the swetenes of his harmonious melodie from the vpper part, teaching vs therby that we should set our whole study and meditation in heauenly thinges aboue, and not by the sweetenes of the tunes to bee borne downe to the sensuall affections and delectations of the flesshe.

Chrisostomus. In Psalmos. to. 2. ho. 15.

AS this life is susteyned by meate, which it doth straighte way ministre after it be receyued, euen so if we bestowe our endeuour to vertuous actes, we shall obtaine Gods liuelye sprite, by the possession whereof, we shall flowe in all good workes, which on the other side if we performe not, the sayde sprite will flee from vs, of whome if we be destitute, we muste nedes halte in any doing we haue: for if this holy sprite should depart from vs, consequently wil the wicked sprite enter, which thing may clearely be learned in Saule who was sore haunted therwith. Now what should it helpe vs, though we be not vexed so extreemely wyth suche a spirite, as Saule was vexed, if we bee tormented and choked by malicious actes and wretched dedes: We haue therefore muche neede to haue Dauids harpe, to sing to our soule some diuine harmony, as well gotten out of the Prophet, as also flowing from good life, so that whether of them both we vse, that is either to sing some Psalme or song of Dauid, or yet to beginne a vertuous life, we shal therby destroy the deuils power in vs, as readily as Dauid was wont to aswage Saules fury with his harpe: And this shall be our principall remedy to obtaine all righteousnes to the healthe of

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our ſoule, yea beſide this the deuill ſhall rage ſo much the more in fury, when he ſeeth that for all his ſinfull ſuggeſtions, we be nothing drawne to euill, for theſe vngratious and vncleane ſpirites are euen in the beginning of their temptations afrayde, leaſt we ſhould haue occaſion geuen vs by their wicked ſuggeſtions to turne our whole entent the rather to worke ſome laudable acte. So that when they ſee we ſtande and perſeuer ſtedfaſtly, they rage the more, for that they bee ſo fruſtrate in all their buſie care they haue to hurt vs. Wherupon, after our victory ſo gotten, let vs ſing out ſome ſong of thankes, the farther to beate from vs that diueliſh importune aſſault of our enemy: for the deuill in deede cannot vtterly depriue vs of heauen, no, for many times he is a furderer to vs, by his warryng againſt vs, ſo that we be watching warely at him, and vſe ſobernes to winne heauen, from whence wilfully many be caſt by their vngratious and ſinfull liuing. And verely, whatſoeuer he be that offendeth of purpoſe, and that of ſet will rageth in miſchiefe, is a plaine deuill, and is not worthy to haue pardon or fauor of any man. Let vs therfore ſing to that ſoule that is affected wyth other ſayinges of holy ſcripture, ſpecially Dauids Pſalmes: In ſuche wiſe that the outwarde voyce maye edifie the inwarde mynde. Doubtleſſe, when we inſtructe and frame our tongue thus to ſing, the conſcience of man muſt needes be aſhamed if he doo not preſerue that thing at the leaſt wiſche he ſyngeth, though his diſpoſition inclineth to the contrary. So that by this meane we ſhall not winne that commoditie, but manye other commodities, as we ſhall for example reherſe. Firſt, the prophet Dauid wrote not onely of thinges that were to come, but he diſputeth of theſe viſible creatures, & of the inuiſible forme of the firmament. Now if peraduenture thou deſireſt to be taught whether this firmament ſhal ſtand firmely in that ſame ſtate that it is of now or no, will not Dauid ſtraight way aunſwer thee and ſaie. The heauens ſhall waxe olde as doth a garment, and thou O Lord ſhalt chaunge them as a veſture, for they ſhall be tranſpoſed. Alſo if thou deſireſt to heare of the facion of the heauens, by him maiſt thou underſtand it writing Pſal. 102.

104 ting thus. I ſtretcht out the heauens like a curtayne. Beſide
this, if thou wouldeſt knowe further of the backehalfe of the
104 heauens, he ſhall ſay to thee, Whiche couereſt the vppermoſt
partes of heauẽs with waters. And yet is he not content to reſt
here, but maketh mention of the bredth therof, declaryng that
103 both ſides be of equall diſtance, ſayeng. How much the Eaſt is
from the Weſt, ſo farre hath he put our ſinnes from vs. And as
hie as the heauen is from the earth, the Lorde hath ſo largely
confirmed his mercy on them that feare him. Furthermore, yf
thou wouldeſt ſearche for the foundation of the earthe, thou
canſt not bee ignoraunt thereof, when thou heareſt him ſay.
24 For he hath found the earth vpon the ſeas. Alſo if thou deſi-
reſt to know the cauſe of the earthquakes, thou mayſt vnder-
104 ſtand it by him when he ſingeth thus. Who beholdeth the erth
and maketh it to tremble, ſo that now of this thing he putteth
thee quite out of doubt. Moreouer, if thou longeſt to know the
courſe of the nighte, euen of him maiſt thou haue this know-
104 ledge. In the night (ſaith he) all the beaſtes of the woode haue
their walke, and to what vſe the hils were made, he alſo telleth
104 it thee. The hie hils he appointed for hartes and hyndes. And
wherfore the ſtony rockes ſerue, that he deſcribeth alſo, ſayeng.
104 The cliffes and rockes be the couert to conies. And why the
104 vnfruitefull trees be there growing, there (ſayth he) ſhall the
ſparowes build their neſtes. Why moreouer water ſpringes be
104 flowing in wildernes, thus he ſheweth. By them will the beaſts
of the field haue their abiding. Alſo to know why wine ſerueth
not for to drinke onely, ſeeyng that water mighte ſupplye that
want aboundantly: but for this entent, to make the more me-
104 ry and ioconde. Wyne (ſayth he) maketh glad the hart of mã
wherby thou mayſt conſider, how far forth wine ſhould goe in
lawfull vſe: Furthermore, of him mayeſt thou heare, howe
104 foules and ſauage beaſtes be nouriſhed. They all O Lord ſet
their eyes to thee that thou ſhouldeſt geue them meate in due
ſeaſon: And if thou askeſt a reaſon of the creation of thy
houſehold beaſtes, he will anſwer thee that theſe alſo were cre-
104 ated for thy ſake ſayeng thus, Who bringeth forth grene herbe

and

and graße for beastes to the service of man. Why the Moone is nedefull: Heare of his worde. Who made the Moone for distinctions of tymes, How beside all thinges visible and invisible were made, he sheweth it clearely thus. He sayde the worde and made they were: He commaunded, and by and by they were created. And that there shall be once a discharge from continuall dyeng, he teacheth thee after this sorte. God haue deliuered my soule from the power of death, when he shal take me vnto him. Furthermore he enformeth vs, whence this our body had his originall, thus. I am (sayth he) in good remembraunce, that I am dust and earth, and shall returne agayne to my dust whēce I sprong. Furthermore that all things were created for thy sake, thus he sayth. Thou hast crowned him O Lord with honour and glory, and set him vppe ouer the workes of thy handes. And what similitude we mortall men haue with aungels, thus he sheweth it. Thou hast abased him somewhat lower then the state of aungels. Also what loue almightie God beareth to vs, thus he doth expreße it. Like as a father pitieth his children, euen so hath the Lorde compaßion on all them which feare him. What is layd vp for vs for hereafter, and what rest we shall haue in the ende of this life, thus he certifieth vs. Returne O my soule into thy rest and quiet. Furthermore, why the heauēs be of so huge compaße, he sheweth thus the cauſe. The heauens set out to sight the glorye of God. Why the night and day were made, he telleth this also: not to geue light onely and rest, but beside this to instructe vs. There is (sayth he) no language or woordes in them, and yet their voyces be heard. Finally, in what maner God doth walke in his compaße both on sea and land, he describeth it, as the epistle to the Hebrewes auoucheth the same. The deepe is as his garment. Thus taking a tast of those thinges that be said before, ye may conießture other thinges higher and greater, that is to say, of Christ, of his resurrection, of the ioyes and paines to come: of inordinate affections of lawes and such other, so that ye cannot resort to Dauids bookes, but ye shall cary thence innumerable riches: For if thou shouldeſt fall into any heauines

104 104 34 49 103 104 8 8 103 115 19 19 104

nes, or into any euill affection of minde, these pſalmes wil much auaile to thy comforte. If thou be ſliden into ſinne, there ſhalte thou finde many ſalues to reſtore thee, if thou beeſt ouerladen with pouertie, or with any aduerſitie, in them ſhalt thou ſee to appeare many reſtfull hauens for thy refuge, if thou be in ſtate of righteouſnes, there maieſt thou finde howe to keepe thee in ſuertie therof, if thou be in ſtate of ſinne, there ſhalt thou be put in much hope to be pardoned, & if thou ſuffereſt many diſpleſures for righteouſnes ſake, thou ſhalte heare Dauid confeſſe
44 thus. For thy ſake O Lord am I as daily appointed to death,
44 and againe. We be eſteemed as ſheepe prepared to the ſlaughter, all theſe thinges ſaith he, be come on vs, and yet we haue not forgotte thee, but if thou ſhouldſt waxe proude by the ſight
143 of thy good deedes, thou ſhalt heare him pray. Enter not O lord into iudgement with thy ſeruauntes, for no man on liue can be iuſtified before thy ſight, and thus ſtraightway ſhalt thou bee wonne to follow humilitie. Yea furthermore if thou haſt committed any thing, wherof thou mightſt take diſpaire, thou ſhalt
95 heare him oftentimes to ſing. This day if ye heare his voyce, harden not your hartes, the hearing wherof, will ſoone reſolue the ſoule into repentance. Beſide all this, though thou were a king gloriouſly crowned, and therwith hawtie and proude, yet
33 there ſhalt thou learne this: That a king is not ſaued for all his valiauntnes, nor the Gyant is in ſafetie by his great power and mighte, and ſo by this meane thou ſhalt be abated in thy pride. If thou floweſt in riches and glory of this worlde, thou
49 ſhalt heare him againe ſinging. Wo be to them which truſt in their power, and in the multitude of their goodes, and in an o-
49 ther place. Man is in his dayes as graſſe, whoſe pompe ſhal not go downe into the graue with him, and thus by ſuch conſiderations thou ſhalt repute nothing in all the earth much to be eſtemed: for if thou deſpiſeſt theſe two thinges (I meane power and glory) which exceed all other thinges in mens eſtimacion, what can there be beſide, wherto thou ſhouldſt ſet ſo much thy hart? Alſo if thou ſhouldſt be ouercharged with any heauines of hart, thou mayſt here there. Why art thou thus heauy
42

O my ſoule, and why dooſt thou ſo vexe me? Truſt in the lord for I will geue him thankes. Ouer this, if thou ſpieſt manye men to haue great commendation, without any cauſe of deſeruing, ſpeake thou thus to thy ſelfe. Be not enuious at wycked men, for they ſhall wither away like graße, and ſhall fade to nought euen as the grene herbe in the field. If thou chaunce to marke how good men and euill men be both together afflicted, yet by Dauid thou ſhalt vnderſtand, that the maner of theyr affliction is not alone, for he ſayth that there be many ſcourges for ſinners, which yet he doth not affirme to be inflicted vpon good men, when he ſaith. That the iuſt man haue many temtations, but out of them all God will deliuer him, and agayne. The death of ſinners is odible. Where the death of his electes is very honourable before the Lorde. 37 34 32 34 116

Reuolue therfore ſuch thinges as theſe be oft with thy ſelfe and by the inſtruction of them get thee ſome vnderſtandyng, for there is a large wilde fielde of wiſe ſentences comprehended in theſe ſayinges aforeſayd: yea in euery one of them thoughe they be brieflye thus vewed and peruſed by vs. But if ye will more exactly ſearch out theſe ſentences of Dauid, ye ſhall perceiue that they wil ſprede into plentuous ſtore of goſtly treaſure. Ouer and beyond that, euery man that will, may by theſe ſayinges, purge himſelfe of euill vices, how faſt ſo euer they haue roote within them. If he will neither geue eare redily to enuye, neither yet to bitter malice, if he will deſpiſe riches, if he ſet light by aduerſitie, by trouble, by pouertie, if he ſet not much by his lyfe at all.

This maner of contemplation will far driue from vs all vice and ſinne, for the ſubduing of which vices, we muſte geue our thankes to God: and thus by deſpiſing theſe tranſitory goodes we may winne the goodes euerlaſtyng, and through patience in aduerſitie, and by the conſolatiō we haue in holy ſcripture, we may haue hope, and at the laſt to enioy the bliſſe to come thorough Ieſus Chriſt, to whom with the father & the holy ghoſt, be all honor world without ende, Amen.

Anno Domini. 430.

THe delectation of the eares had once bound me ſtrongly, yea they had ſubdued me, but thou (O Lorde) didſt vnbinde me, and madeſt me free.

Now in theſe ſweete tunes which thy holy ſcriptures geue ſo liuely a grace vnto, when they be ſunge with the ſweete voyce of cunning men: I do confeſſe that I am ſomwhat delectably holden, but yet not for that I would dwell and abide ſtill there, but that my affection might be ſtirred to riſe vpwarde when I ſee my time. But yet theſe tunes and notes thus liuelye made by the dittie of thy worde, the rather doo they deſire to haue place in me, yea they woulde my harte ſhould haue them in great affiance, which yet I haue not peraduenture altogether as is moſt agreable. For ſometime me thinke I eſteme this muſicall harmonie more hiely then is conueniēt, as when I feele my hart to be more vehemently ſtirred to ardent deuotion by thoſe holy wordes, when they be ſo ſet out with ſong then if they were not ſo ſunge: For this I perceyue, that all the affections of our ſprites in their diuerſitie of natural diſpoſition, to haue their peculier properties and facions, as well in reſpect of the voyce, as of the tunes. So that by a ſecrete familiaritie and ſimilitude that is betwixt them, the mindes of men be diuerſlye affected and rauiſhed, but the delectation of my fleſh, thoughe it ought not to ſubdue my mynde with to much vaine and feeble ſenſualitie, yet it ofte deceyueth me, in that my brute ſenſes doo not wayte on Lady Reaſon, as modeſtlye content to come after her, but they ſtriue to go before her & would be her guide, and other cauſe can they alleage none, but for that by her at the firſt they were broughte in and admitted. And thus I offend vnbewares, thoughe afterward I perceiue it. So againe while that I eſchue this

ſuttle

ſuttle deceit of my ſenſes, beyond due meaſure I erre on the other ſide, by ouermuch ſower grauitie, yea ſo far otherwhiles, that I would all ſuch ſwete harmonie of delectable ſinging, wherewith Dauids Pſalter is vſed to be ſung, vtterly remoued not from mine owne eares only, but baniſhed out of the church to, as iudging that waie to be more ſure and furtheſt from perill of abuſe, that I remember hath bene ofte told me done of *Athanaſius* biſhop of *Alexandria*, who cauſed the readers of the quier to recite the pſalmes in ſuch euen equalitie of the voyce, that it appeared to bee more like a reading then a ſinging. How be it, when I cal to minde what teares I wept at the hearing of the ſonges which thy churche and congregation did vſe to ſing to thee (O Lord) what time I firſt began to recouer my faith vnto thee (as me thinke euen yet ſtill I feele my ſelfe rauiſhed, not yet with the ſinging, but with the ſweete matter which is ſung, ſpecially, when it is ſung with full expreſſed voyces and with decent harmonie) then againe I iudge this ordinance of ſinging to be much profitable and expedient. And thus am I toſt betwixt the danger of vaine delectation and the experience of wholeſome edification. But more am I inclined and induced to allowe this cuſtome of ſinging in the churche (although I ſpeake not this as in ſentence diffinitiue) that the weaker ſorte of men, might by ſuche delectation of the eare, riſe vp to godly affection and heauenly deuotion. Notwithſtanding, when I fele this in my ſelfe that the melodie moueth me more then the matter of the dittie which is ſung, I confeſſe then that I offend mortally therin, & then wiſh I rather not to heare ſuch ſingyng then ſo to heare it.

An. D. 379

Iosephus. lib. antiq. Iud. 7. ca. 12.

Anno Domini. 100. WHen Dauid was at reſt from warres and other ſuch daungers, and had now peace at will, he compoſed ſonges and hymnes to God of diuers Metres, ſome *trimetres* and ſome *quinquemetres*, and cauſed diuers inſtruments to be made, and he taught the Leuites how they ſhoulde in their diuerſities ſing and playe hymnes on the Saboth and other feaſtiuall daies: Of which inſtrumēts ſome as the harpe were lowde and ſhirle made of ten ſtringes, which were touched with the one end of the wreſt. Nabla was of xij. ſtringes and tunes, and was playde on with the fingers. There were alſo Cymbals of braſſe both large and broade.

Euſebius. li. 2. cap. 16. 17. in hiſt. eccleſiaſtica.

Anno Domini 50. PHilo an Hebrewe borne, who as reporte goeth, came to Rome in Emperour Claudius daies, and ſaw Peter the Apoſtle, and was his auditor hearyng the doctrine he preached, amonge other thinges that he wrate of the chriſtian ſect, ſayth thus. The chriſten people haue in all places of their aſſemblies, houſes dedicated wholye to prayer, into the which they reſorte aparte by themſelfe, and there vſe to haue their myſteries miniſtred in moſt honeſt and chaſt life, wherein they bring nothing that ſerue for eating & drinking, or for any other corporall neceſſitie of the body, but onely the bookes of Gods lawe and of the Prophetes, and hymnes made to God and ſuch like things as theſe be, by which diſcipline & vertuous exerciſe, they be together edified, & ſo by daily continual diligence they attaine to very perfect life. Furthermore, they do not onely vnderſtand the auntient hymnes of their Elders, but they themſelues deuiſe

uiſe newe to Gods honour, whiche they ſing with all kinde of graue numbers and rythmes in a comely honeſt maner, and with ſweete harmonie. And furthermore Philo ſaith, our hymnes are ſo ſong with vs, that where one (as Chanter) ſingeth before one verſe orderly and comely by obſeruing the certentie of his numbers, all the multitude beſide, ſecretlye geuyng eare vnto him, at the laſte ſyng together the latter partes of the hymnes. *Niceph. li. 2. ca. 16.*

Euſebius. lib. 3. cap. 33. in hiſt. eccl.

P Linius the ſecond, who bare office in a certen prouince vnder Traiane the Emperour, perceyuing how frō day to day were ſlaine great numbers of the chriſtian people, being much moued at the ſlaughter of them: reported to the ſayde Emperour that thouſandes of people almoſt innumerable were daily put to death, in whome was ſpyed no crime at any tyme done or committed, nor any thing els contrary to the Romaine lawes, ſauing this onely that they vſed to ſing before day to one Chriſt, as to a God their morning hymnes. But as for adulteries and ſuch other crimes they vtterly abhord, and kept themſelues clere from them, and liued otherwiſe cuſtomably after the common lawes. Traiane the Emperour by this mans aduertiſement made decree by authoritie of his reſcript, that the Chriſtians ſhoulde no more be ſerched for, and except that any of them offred themſelues, els not to be puniſhed. *Anno Domini. 94.*

Hieronimus in prologo galeato.

CErtaine Pſalmes as the 36. 110. 111. 114. & the 144. although they be writen and compoſed in diuers Metres, neuertheleſſe they bee interlaced wyth the Alphabet letters of all one number.

WHo had the perfect ſkill of the Hebrues tonge ſhould perceiue that they had among them many right eloquent oratours, for they haue verſes and Poeſies made by moſte exquiſite arte and cunning, as that great Canticle of Moſes, & the 118. Pſalme of Dauid, be compoſed in Heroicall Metre, which is called verſe *Exametre*. They haue alſo ſuch other, as well *trimetres* and *tetrametres*, which as concerning the compoſition of them be deuiſed moſte eloquently, ſubſtantially, and pleaſantly, and as concerning the ſence and matter of them, no mans writing is to be compared with them, for in them are expreſſed gods wordes, and wordes of mere truth, wherein be conteyned godly doctrine, knowledge of notable thinges, and wholeſome concluſions.

Idem Euſebius, lib. 12. ca. 14.

PLato that deuine Philoſoper, iudged that Metres ought to be ſung, for (ſayth he) diſciplines be fit for education and bringyng vp of Children, to traine them to a right life & lawful conuerſatiō. To the entent therfore that childrens myndes might follow the lawe, that therwith they ſhould both ioy & mourne, let them learne Metres and ſonges, and let them ſing oft ſuch. Wherein be conteyned the commendations and condēnations of ſuch things which the lawes commend and condemne, becauſe the tender wittes and yeares of children, can not compriſe the reaſon of vertue, they be well prepared therto by play and ſong. Not without good ſkill therfore doo we (Chriſtian men) vſe, that children doo learne the the canticles of the Prophetes.

ca. 15. Neceſſarie it were (as the ſaide Plato affirmeth) that Poetes (who be inuenters of ſuch Meters) were forced

forced by lawe, that in their verſes, when they be deſcribing a bleſſed man in felicitie, to praiſe none other for ſuch, but him that is a good man, modeſt & rightfull in his doyng, whether he be little or great, riche or poore. And that whoſoeuer were a wrong doer, to call him miſer, thoughe he were richer then Creſus or Mydas. Let theſe Poetes therfore call no man a bleſſed man, excepte he come by theſe goodes (which be ſo called of the vulgar people) both rightfully, and alſo rightfully diſpend the ſame. And ſuche matters beyng compiled in their rythmes and verſes were good for the youth to learne. As Dauid inſpierd with the grace of gods holy ſprite ſo deſcribed a bleſſed man in his Odys and ſonges longe before theſe dayes, teaching who is truely a bleſſed man, and who is contrary. In the beginning of his Pſalter ſaying: *Bleſſed is that man whiche walketh not in the counſayles of wicked men, &c.*

And furthermore writeth Plato, that it is a grace ca. 16.
ſpecially belonging to God himſelfe, or to ſome perfect man choſen by him: well to vſe rythmes & verſes, and therefore it were good that there were diligent law prouided for them that they ſhould haue no other reſpect, but to ſet out vertue, to which ende all Muſike ſhoulde be applied. As it was ſo prouided among the Hebrues, who were reſtrained from receyuing any other hymnes and ſongs, then ſuch as were compoſed by the Prophetes, who were inſpired by the holy ghoſt. Furthermore, I graunt to Plato in this thing which is commonly ſpoken, that delectation & pleſant ſatiſfieng of the eare is iudge to muſike. But I ſay that is beſt muſike, which delighteth good men & learned men, & ſpecially ſuch as excell others in vertue. And therfore vertue muſt bee iudge in this caſe, ſpecially fortitude and prudence, and not Muſike to be eſtemed good by the allowance of the rude people

which be led and blinded with ignoraunce and wyth cowardly baſe affections. For ſo among the Iewes of olde time, the iudgement of diuine ſonges, was not permitted to the multitude, but ſome there were, thogh thei were but a few, which iudged theſe things by diuine inſpiration, who had the authoritie to conſecrate (as I might ſay) and to approue the bookes of the Prophetes, as alſo to diſalowe and to reiect ſuche as they thought diſagreable from Gods holy ſpirite.

Baſilius in concione ad adoleſcentes.

Fol. 250. ¶ Imotheus the Muſitiō, ſo excelled in that arte and facultie, that he coulde ſtirre vp a mannes mynde to anger by his roughe and ſower harmonie, & could aſſwage and releaſe them agayne by a ſoft kinde of harmonie at his will and pleaſure: Of whom it is writtē, that when he had at a tyme before Alexander ſung the Phrigian harmonie, he excited him as he was at ſupper, to runne to warre, and again by his moſt gentle and eaſie harmonie, brought hym again to the table among his geſtes. Such ſtrenght & vertue is ſet in the true vſe of muſike. As Pithagoras once by chance was in cōpany among a ſort of wantō & drunken folke, wherupon, he bad the mynſtrell to change his ſong & to rebuke their diſſolute wantonnes with playeng to them the Dorian harmonie, by which muſike they were caſt ſo in a ſhame of thēſelfe, that they threw from thē their garlands, & fled home all confuſed for their lightnes, where before by the harmonie he played, they raged in fury as men out of their wittes. So muche auaileth it to haue our eares filled with vertuous or vitious ſonges, wherefore I would yong men ſhould haue ſo little a do with ſuch ſonges of muſike, as nowe a dayes be moſte ſet by as they would with any thing moſt monſtruous and vicious, ye let them enſue that other kinde of muſicall

ſonges

songes muche better then the other, and stireth vs to better thinges. I meane that was vsed of Dauid the Poete of holye songes, by whiche he pacified the mynde of Saule when he was in his raging fury.

¶ That the whole multitude of the church sang this Psalmes together, testifieth S. Ambrose
li. exameron. 3. ca. 5.

WHat other thing is this consent and congregation of waters, but as it were the harmonie & singing together of the people, wherupon, the church is well compared oftentimes to the Seas, which churche by the first rushyng in & entrie of the people, gusheth out as it were waters about all the porches and allies of the temple, & after that in the prayer of all the billowes meting together make a great noise by the responsaries and answers of the Psalms, as when there riseth vp as it were a concorde rebounde of the waters by the singing of men, women, virgins and children.

¶ Nicephorus telleth that the catholike church from the beginning, hath receyued the custome of singing Psalmes and hymnes.

AND the auntient church euen from the apostles haue receiued the maner of anthems, that is, to sing their songes by sides and by course. And it is said that diuine Ignatius, which was the third Bishop in Antioche churche, from Peter the Apostle who liued also a long tyme with the Apostles, beyng in a traunse saw a new vision, how that the holy aungels did extol in praise, the blessed Trinitie with their songs, by course one answering an other. Wherupon, he was the first that did deliuer this forme of singing to the church of Antioch, from whō as frō the spring this custome is spred throughout all churches. *Li. 13. ca. 8*

Bernarde in his 32. epistle to Abbate Guido.

IF ſong be had at any tyme, let it be ful of grauitie that it neither ſounde out wantonnes nor rudenes, let it be ſo ſweete that it be not light, let it ſo delighte the eares, that it moue the hartes in aſſwaging heauines, and tempering ire. Let it not depriue the letter of the ſence, but rather augment it: For it is no light loſſe of ſpirituall grace, to be caried away from the profitablenes of the ſence, with the lightnes of the notes, and to bee more carefull vpon the chanting of the voyce, then to geue heede to the matter.

Lo thus you ſee what is comely to come into the hearyng of the church & what he is that is the author of the ſame.

Henrie Haward Earle of Surrie in his Eccleſiaſtes.

All ſuch as enterpriſe,
To put newe thinges in vre:
Of them that ſcorne ſhall their deuiſe,
May well themſelues aſſure.

THis booke is called of the Seuentie Interpretres a Pſalter, by the name of a Muſicall inſtrument: Wherunto (as to ſome others) theſe Pſalmes were ſunge. The Hebrewes name it a booke of laudes or prayſes. Chriſt our Lorde calleth it Pſalmes and the booke of Pſalmes: As dothe alſo Peter the Apoſtle, out of the whiche becauſe our Sauiour Chriſte taketh hys teſtimonies, he ſheweth that they were written by the inſpiration of the holy ghoſt.

Luke.20.44.
Peter act.1.
Math.22.

¶ This firſt Pſalme is as a Preface of the booke to exhorte all men to the ſtudie of Scriptures to get heauenly wiſdom, and it teacheth that godly men be bleſſed of God, and wycked men be accurſed of hym whoſe endes ſhall be thereafter.

The firſt Pſalme.

¶ *The Argument.*

This Pſalme in ſence Shewth difference } *of men both good and bad:*

It ſhewth their fruites Their hartes purſuites } *their endes both glad & ſad*

Beatus vir.

Triades.

Ambulare.
Stare.
Sedere.
Impij.
Pectatores.
Deriſores.
Conſilia.
Via.
Cathedra.

An bleſt no doubt: who walkth not out,
in wicked mens affayres:
And ſtondth no daie: in ſinners waie,
nor ſitth in ſcorners chayres.

2 But holdth euen ſtill: Gods lawe in will,
with all his hartes delight:
And will him vſe: on it to muſe,
to keepe it day and night.

3 Hee like ſhall bee: the planted tree,
nie ſet the riuers courſe:
Which fruth in tyde: whoſe leaues abide,
all proſperth what he dooſe.

4 Not ſo, not ſo: the wicked do,
lyke duſt or chaffe they bee:
Vphoyſt by winde: as light by kynde,
from face of earth to ſee.

5 Therfore theſe men: ſo wicked then,
in iudgement ſhall not ſtand:
Nor ſinners bee: in companie,
of righteous men of hand.

6 The Lord doth know: and will auow,
mens wayes that are of God:
Where ſhall decaie: the beaten waie,
of wicked men ſo brode.

¶ *The Collecte.*

O Bleſſed father make vs to be as fruitfull trees before thy preſence, ſo watered by the dewe of thy grace, that we may glorifie thee, by the plenteouſnes of ſweete fruite in our daily conuerſation, thorough Chriſt our Lorde, Amen.

The

The Argument. Pſalme. II.

{Of Chriſt ye ſee / A Prophecie} {Thus Dauid ſpake with vs:}

{As merueiling / That earthly king} {Should rage againſt him thus}

Quare fremuerunt. 1

WHy fumeth in ſight: the Gentils ſpite,
In fury raging ſtout:
Why taketh in hond: the people fond,
Vayne thinges to bring about:

2 The kinges ariſe: the lordes deuiſe,
in counſayles mett therto:
Agaynſt the Lord: with falſe accord,
againſt his Chriſt they go.

3 Let vs they ſay: breake downe their ray,
of all their bondes and cordes:
We will renounce: that they pronounce,
their loores as ſtately lordes.

4 But God of might: in heauen ſo bright,
Shall laugh them all to ſcorne:
The Lord on hie: ſhall them deſie,
they ſhall be once forlorne.

5 Then ſhall his ire: ſpeake all in fire,
to them agayne therfore:
He ſhall with threate: their malice beate,
in his diſpleaſure ſore.

6 Yet am I set: a king so great,
on Sion hill full fast:
Though me they kill: yet will that hill,
my lawe and worde outcast.

7 Gods wordes decréd: I (Christ) wil spréde
for God thus sayd to mée:
My sonne I say: thou art, this day,
I haue begotten thée.

8 Aske thou of mée: I will geue thée,
to rule all Gentils londes:
Thou shalt possesse: in suernesse,
the world how wide it stondes.

9 With iron rod: as mighty God,
all rebels shalt thou bruse:
And breake them all: in pieces small,
as sherdes the potters vse.

10 Be wise therfore: ye kinges the more,
Receyue ye wisdomes lore:
Ye iudges strong: of right and wrong,
aduise you now before.

11 The Lorde in feare: your seruice beare,
with dread to him reioyce:
Let rages be: resist not ye,
him serue with ioyfull voyce.

12 The sonne kisse ye: lest wroth he be,
lose not the way of rest:
For when his ire: is set on fire,
who trust in hym be blest.

¶ The Collecte.

BReake a ſonder O Lorde the bondes of our ſinnes that we may bee faithfully yoked to the preceptes of thy law, to ſerue thee in feare and reuerence, to the laude of thy holy name. Through Chriſt. &c.

¶ The Argument. Pſalme. III.

{This Pſalme endight / How troubled ſprite} {may comfort haue of God.}

{As woe be gone / From Abſalon} {meke Dauid fled ſo brode.}

Domine quid.

1 OLord how ill: encreaſe they ſtill,
that trouble me ſo ſore:
Full many riſe: in ſpitefull wiſe,
agaynſt me more and more.

2 Right many one: whan I do mone,
alaſſe my ſoule they fret:
℣ Sela They ſay I haue: no God to ſaue,
oh this temptation great.

3 But yet O Lord: thou wilt accord,
as ſhielde to fence my ſoule:
My worſhip cleare: thou art full deare,
my hed thou wilt extoll.

4 I did but mone: with voyce alone,
to God my Lorde in will:
He heard me inſt: as I dyd truſt,
℣ Sela from his ſo holy hill.

5 I layde me downe: I ſlept full ſound,
and vp I roſe agayne:
For God me kept: where ſafe I ſlept,
his grace dyd me ſuſtayne.

6 To be afrayde: or yet diſmayde,
for thouſandes ten, what nede?
They go about: to vyne me out,
but God will dull theyr ſpede.

7 Up Lord ſaue mée: my God moſt frée,
on chéeke thou ſmiteſt my foes:
Well haſt thou chruſt: theyr téeth to duſt,
of ſuch as wicked goes.

8 Unto the Lord: by truthes recorde,
belongth all ſauing helth:
Thy bleſſing hand: ſo nie doth ſtand,
to worke thy peoples welth.

¶ The Collecte.

POure vs O Lorde thy heauenly benediction, that we may be armed with the fayth of the reſurrection not to feare any army of men ſet againſt vs. Through Chriſt, &c.

¶ The Argument. Pſalme. IIII.

{ The church in ſtreſs } { complaynth to God full ſore.
{ For homineſſe }

Cum inuocarem. { The good haue eaſe } { they ſacrifice therfore.
{ Of their diſeaſe }

1 GOd ſo hie: heare when I crie,
my right is all in thée:
Thou takeſt me fro: al troublous wo
haue mercy heare thou mée.

2 Ye ſonnes of men: how long agayne,
will ye blaſpheme my name?
Why triumphe ye: in vanitie?
why ſéeke ye lies to frame?

¶ Sela

Know

3 Know this ye foes: that God hath chose,
himselfe all godly men:
And when I call: this Lord of all,
he straight will heare me then.

4 Of wrathfull ire: refraine the fire,
sinne not but muse in hart:
Upon your beds: keepe still your heds,
deathes day recount in part.

5 Loke ye arise: in sacrifice,
of righteousnes in skill:
And put your trust: in God so iust,
but tame your fleshly will.

6 There many bee: that say, O see,
who good to vs can do?
Lift vp thy face: of cherefull grace,
on vs O Lord to go.

7 Thou chearst my hart: as God thou art,
with ioye of thy good spyte:
Since corne and wine: with ople so fine,
of theirs increast in sight.

8 I will me lay: in peace I say,
my sléepe to take full well:
I hope for thou: O Lord as now,
makst me most safe to dwell.

¶ *The Collecte.*

HEare vs O mercifull Lorde, and haue compassion on vs in our tribulations, and where thou alone art most worthely magnified in thy people: graunte that we may haue spirituall gladnes in our hartes, by the hope of the heauenly reward. Through &c.

The Argument. *Pſalme. V.*

The church in ſprite, Maketh ſute aright, for all oppreſt in payne

Here Chriſt aduanceth His heritaunce the Iewes he blameth agayne.

Verba mea

1 EXpend O Lord: my plaint of worde,
in griefe that I do make:
My muſing mind: recount moſt kind
geue eare for thine owne ſake.

2 O harke my grone: my crying mone,
my king, my God thou art:
Let me not ſtray: from thée alway,
to thée I pray in hart.

3 My voyce and bowe: thou wilt alowe,
betymes O Lord ſo frée:
In ſpring of day: I thée will pray,
and ſhall loks vp to thée.

4 This I may bow: the God art thou,
which hateſt all wickednes:
No malice fell, with thée can dwell,
thou loueſt no cruelnes.

5 Such folliſh ſpite: can bide no ſight,
of thy god louely face:
Thou doſt deſie: their banitie,
who wickednes embrace.

6 Thou ſhalt deſtroy: and them annoy,
with lies who ſhame thy worde:
Bloudthirſty men: which craftly renne,
the Lord hath them abhorde.

Iuſt

5 Juſt will I go : thy houſe into,
in truſt of thy great grace :
In feare I will : do honour ſtill,
againſt that holy place.

6 O Lord be guide : defend my ſide,
in thy great righteouſneſſe :
Make playne the way : leſſe I do ſtray,
my foes ſhall brag the leſſe.

7 Their mouthes erpreſſe : no faithfulneſſe,
they? holow hartes be vayne :
Wide throte they haue : as open graue,
they? tonge but lyes do fayne.

8 Deſtroy their thought : O God for nought,
they? owne wayes be they? ſhame :
Expell them out : in lies ſo ſtout,
who thus blaſpheme thy name.

9 Let them reioyce : that truſt thy voyce,
aye thankes they ſhall extend :
Who loue thy name : ſhall ioye the ſame,
thou dooſt ſo them defend.

10 Thou Lord wilt than : gene rightwiſe man,
the heauenly bliſſe from thence :
Thy fauour kynde : is not behynde,
as them with ſhield to fence.

The Collecte.

O Mercifull father whiche knoweſt the lamentation of a ſorrowfull hart and contrited ſpirite, before it be vttered, inſound into vs thy holye ſpirite alway to ſue vnto thee in all our troubles, defend vs with the ſhield of thy protection, that wee may be found daily attending to thy will and pleaſure, to glorifie thy name, through Chriſt, &c.

The Argument. Pſalme. VI.

{An earneſt crie / To God on hie} {of men all wrapt in wo}

Dominene in furore.

{At laſt they winne, / Gods helpe for ſinne} {and glad reioyce they ſo}

1 O Carpe not ſower : thou Lord of power,
my ſinne in ire to ſore :
Nor chaſten mée : in crueltie,
I pray to thée therfore.

2 But mercy haue : my life to ſaue,
O Lord for weake am I :
My bones be vext : with feare annext,
thy domes make me to crye.

3 My ſoule alſo : is full of woo,
my conſcyence doth quake :
O Lord how long : thy ſcourge ſo ſtrong,
ſhall me thus fearefull make.

4 O Lord returne : thou ſeeſt I mourne,
make free my ſoule to go :
Oh ſaue me now : thy grace auowe,
thy glory ſtandth therto.

5 In death no man : remember can
thy name to celebrate :
What man thus bound : thy prayſe can ſound
in pit and hell to late.

6 Of groning ſo : I weary go,
my bed I nyghtly walhe :
My couch with teares : for ſinfull feares,
I water thus alas.

My

7 My beuty wanneth : my trouble ſtandth,
myne eyes for thought be dymme :
My zeale for wrath : much vnagre hath,
amyds my foes ſo brymme.

8 Auaunt ye all : to you I call,
which worke all vanitie :
The Lord of hoſtes : hath heard your hoſtes,
and eke my weping crye.

9 The Lord I ſay : at nédefull day,
hath heard my meke requeſt :
From hence he will : with mercy ſtill,
heare me to geue me reſt.

10 Myne enemies : all hatefull ſpies,
ſhall féele both ſhame and payne :
Gods helping grace : them all ſhall chace,
to flée ſwift backe agayne.

¶ The Collecte.

O Moſt mercifull father : which of thine owne tender fauour art alway inclined to heare all mens peticions. Heare now the hũble voyce of our mournfull prayers, and graunt to our infirmitie health perpetual, and as thou vouchſaueſt to accept the requeſt of our prayers, ſo vouchſaue to comforte vs ſtill wyth the cõtinuaunce of thy mercy, through Chriſt. &c.

¶ The Argument. Pſalme. VII.

As Semei / Full wickedly } *at Dauid ſhewed his ſpite*

So who with lye / Is charged hie } *may pray this Pſalme aright.*

Domine deus meus in te.

1 O Lord in thée : my truſt I ſée,
for why my God thou art :
From men vntrue : which me purſue
ſaue me and take my part.

Leſt

2 Leſt he deuour : my ſoule ſo ſoure,
as Lyon doth the ſhépe :
Leſt pieces ſmall : he make of all,
if none be me to kéepe.

3 O God my Lord : let truth record,
if this in me do ſtand :
Let it be ſought : if guile I wrought,
if euill done hath my hand.

4 If I good will : haue taken euill,
to frende that frendly delt :
Yea quit did I : my enemy,
when cauſeles hate I felt.

5 Then let my foes : worke all their woes,
and take my ſoule in ſpite :
☞ Sela Let them confound : my life to ground,
my name in duſt to wright.

6 O riſe in ire : Lord I deſire,
my wrathfull foes repelle :
Stirre vp to me : thy ſet decrée,
which once thou didſt eprelle.

7 So folke in ſtréte : on heapes will méte,
in church to prayſe thy might :
For all their ſake : my partie take,
rayſe vp thy ſelfe on hight.

8 The Lord iudgeth all : as truth befall :
O ſentence geue my ſide :
To my deſert : ſtand Lord in hart,
as iuſt my workes be tried.

Let

9 Let euill I pray : consume alway,
of wicked men the traynes :
Oh guide the iust : true God of trust,
thou triest both hartes and raynes.

10 No helpe of man : obteyne I can,
my God is all myne ayde :
He them preserueth : that well deserueth,
whose hartes to right be layde.

11 God iudge he is : full right iwis,
both strong and patient :
Who dare prouoke : his hequy stroke,
to ire when he is bent.

12 Except ye tourne : your life in tourne,
his swoꝛd he myndth to whet :
His bowe to bend : he doth entend,
it is so ready set.

13 Deathes dartes most hard : he hath preparde,
against their pride and wrong :
His arrowes bright : be prest to smight,
these persecutoꝛs strong.

14 Behold and see : how trauleth hee,
to do all wickedly :
Conceyued hath hee : anxietie,
but beare he shall a lye.

15 To delue and digge : a pit so bigge,
his hart was wholy bent :
But he in pit : shall fall in it,
that he so crafty ment.

16 For ill in spede: his wrathfull dede,
with hym shall mete at gate:
His wickednes: in spitefulnes,
shall fall vpon hys pate.

17 In hart all whole: I will extoll,
this Lord as he deserue:
I will record: this heauenly Lord,
his name I meane to serue.

¶ The Collecte.

ALmighty God searcher of all hartes, deliuer vs frō all them that persecute vs, & graunt to our hartes stedfast perseueraunce in patience in the expectation of thy iudgement, so that we reuenge not our selues on our enemies, to preuent thy iudgement and commaundement, Through Christ, &c.

¶ The Argument. Psalme. VIII.

{Here thankes ensue / To God most due} {for his great giftes to men}
{How Christ deiect / Of cruell sect} {and how he raigneth agayne}

Domine Dominus noster.

1 O Lord our guide: thy name how wide
in all the world excels?
Thy glory great: thou hie hast set,
aboue the heauenly cels.

2 Babes mouthes so yong: euen sucklings tong
thy laude thou madest them tell:
Thy foes to blanke: their threates to danke,
to still thaduenger fell.

Thy

3 Thy heauens whan I : conſider hie,
thy mighty worke of hand :
The Mone by night : of Starres the light,
in order how they ſtand.

4 What thing is man : Lord thinke I than,
that thou ſo him regardſt:
What is mans childe? ſo pore ſo milde?
that thou ſo hym rewardſt?

5 Thou didſt abate : his porte and ſtate,
more lowe then aungels bee :
Thou didſt him crowne : in great renowne,
aduanſt in dignitie.

6 Thou madeſt him ſitte : as Lord moſt fitte,
of all thy workes of hand :
And vnder caſt : all thing thou haſt,
as his foteſtole to ſtand.

5 Both ſheepe and kowe : the ore to plowe,
thou madeſt for man his loue :
The beaſt in fielde : both tame and wylde,
that man might all improue.

6 All foules in ſkie : how hye they flie,
yet ſtoupe for man his nede :
All fiſhe in ſea : how deepe they be,
they ryſe mans ſonne to fede.

7 O Lord of power : our gouernour,
how much exceith thy name?
This world ſo wide : therin what bydeth,
doth ſpreade thy worthy fame?

¶ The Collecte.

MOſt puiſſaunt and bountifull creatour, we moſt humbly beſeche thy maruelous name and power deuine, that where thou haſt made all creatures ſubiect to the vſe of man: So vouchſaue to make vs mete and worthy ſubiectes to the lowly ſeruice of thy mercifull goodnes: Through, &c.

¶ The Argument. Pſalme. IX.

Thankes here be ſpyed / To God applyed } *for tyrauntes inſt decaie:*

Who perſecute / In hatefull ſute } *good Chriſtians all daie.*

confitebor

1 DEe thankes with ſong: I will ful long
in hart geue Lord to thee:
I will endight: of thy great might,
thy workes ſo wondrous bee.

2 I will reioyce: in hart and voyce,
full glad in thee D Lorde:
Thy name ſo hie: to magnifie,
in ſong I will accorde.

3 For that in haſt: my foes fled faſt,
and backe fell all their might:
No better ſpede: ſhall them ſuccede,
but fall from thy god light.

4 But thou in dede: haſt maynteined,
my right and eke my cauſe:
Thy throne is true: thy ſentence due,
thou iudgeſt with equall lawes.

The

5 The heathen sect : well hast thou checkt,
thou hast stroyd wicked men :
Thou hast their name : put out with shame,
for aye and ever agayne.

6 O thou so hyest mynne enemye,
thy walles haue nowe their ende :
As cities thée : destroyed by thée,
their fame wyth them is shend.

7 But Gods deuise : shall stand and rise,
the Lord shall still endure :
In iuste regard : he hath prepard,
his seat to iudge vs sure.

8 For righteousnes : he will expresse,
when he shall iudge the land :
And iudge shall hée : in equitie,
his folke by rightfull hand.

9 The Lord I say : will be all day,
a fence for man oppresst :
A refuge sweete : in season méete,
when griefe at hand is prest.

10 Who knowth thy name : will trust the same,
for they thy worde do lérke :
For their aduayle : thou wilt not fayle,
all them that thée do sérke.

11 O prayse the Lord : in psalmes accorde,
who dwelth in Zion place :
Declare his strength : with wordes at length
to folke of his good grace.

For when in ire: he doth enquire,
for blond he them recounth:
He will not yet: the poore forget,
theyr cryes to hym do mount.

O Lord me saue: and mercy haue,
expende my wofull state:
How suffer I: myne enemy,
ryd me from death the gate.

That I may tell: thy daughters well,
of Zyon all thy prayse:
To sprede in streete: thy health so sweete,
to ioye thy health alwayes.

The Heathen bee: sonke downe ye se,
in pit that they dyd delue:
Their owne set net: theyr foote hath get,
and trapt therwith themselue.

The Lord is seene: how he hath beene,
true iudge to wicked bandes:
The wycked is: well marde iwis,
wyth workes of hys owne handes. Sela

The naught shall dwell: euen thrust to hell,
if they wyll not repent:
Yea all the rout: that put God out,
of mynde shall foule be shent.

For God so wyse: will not despyse,
alway the poore that wayle:
The restfull harte: of myters smarte,
for euer shall not quayle.

My

19 Vp Lord to ſtand : leſt vpper hand,
man get of thy good flocke :
The Heathens ſpite : iudge thou in right,
wyth all theyr braue and flocke.

20 Put them in feare : thy head to beare,
O Lord themſelfe to ſe :
☞ Sela As wretched men : how wyde they renne,
in errour all from thée.

¶ The Collecte.

LOrde of all comforte and conſolation, fulfill our hartes with thy heauēly ioye, to confeſſe thy name before the powers of this wycked worlde, and ſo aſſiſt wyth thy protection, that we may perſiſt agaynſt all our enemies, finally, to reioyce in thy helpe & ſaluation. Through, &c.

The Argument. Pſalme. X.

This Pſalme dependth Of thothers ende } *it prayth againſt the prude*

Who vſe theyr might To boſte in ſpight } *theyr ende not ſo allowed.*

Vt quid Domine.

31 1 WHy ſtondſt ſo far : and art no nar?
O Lord why hydeſt thy face?
When trouble ryſe : wilt thou deuiſe
in néede to ſhew no grace?

32 2 Whyles men of pryde : ſo wycked byde,
the poore in fire is brent :
Let them in toiles : and all theyr guiles,
be trapt wyth lyke entent.

23 3 Thungodlies ackes : his bostes and crackes,
be prayled at his desire :
With prayse all coulse : the couetous,
whom God abhorreth in ire.

24 4 The wycked wyght : so vaunteth in sight,
of God to force right nought :
He taketh no care : in welthy fare,
no God in all his thought.

25 5 Hys croked wayes : all greuous layes,
thy iudgements scape his eyes :
He feareth no man : say what he can,
all foes he doth dispise.

26 6 In his proud brayde : his hart thus sayd,
tushe, who shall call me downe ?
No harme or woo : can chance me to,
my power kepeth my renowne.

27 7 His mouth euen flowes : with curling throwes
he ioyneth deceyt and fraude :
Ungodlynes : in folyshnes,
his tong hath vnder vawde.

28 8 He lurkth in streete : as theefe is meete,
so close wyth all the riche :
The iust to kill : in penishe will,
the powre he marketh mich.

29 9 In denne he dwelth : as lyon fell,
and lurketh the powre to snatche :
The powre by might : to ravishe quyte,
whom he in net doth catche.

He

30 10 He ſaith at eye : moſt falſumingly,
yet guiles be all his fruites :
That this powre ſort : myght ſo reſort,
in handes of hys deputes.

31 11 His hart ſayth tuſh : he thinkth euen thus,
that God forgotten hath :
His face away : he turnth (he ſayth)
he ſeth no powre mans ſcath.

32 12 Yet God and Lord : for thy true worde,
ariſe, lyft vp thy hande :
The powre defend : thy might extend,
forget not hym in bande.

33 13 Why thus ſo loude : ſhould men ſo proude,
prouoke almighty God ?
Tuſh thou (they ſay :) wilt ſearch no day,
their hartes talke thus ſo wode.

34 14 Thou ſeeſt at eye : and markſt full nye,
to quyte all wrong and ſtreſſe :
The powre doth ſtand : to thy god hand,
thou aydſt all comfortleſſe.

35 15 Breake downe the power : the malice ſower,
of wycked man ſo blynde :
If thou in tyme : wouldſt ſearche hys cryme,
no where thou ſhouldſt hym fynde.

36 16 Our lyuing Lord : by truthes record,
is kyng for aye no doubt :
The heathen ſpyte : ſhall periſhe quyte,
from land of hys full out.

37 17 Thou Lord haſt hard: in good regard,
the ſutes of all the poore:
Theyr hartes in care: thou didſt prepare,
thou hardſt both day and howre.

38 18 To iudge the ſtreſſe: of fatherleſſe,
to helpe the poore to right:
That earthly man: againſt them than,
no more might riſe in ſight.

¶ The Collecte.

O God of all mercye open (we beſeche thee) thyne eares to our meeke confeſsion of thy name, thou neuer forſakeſt them that truſt therto, graunt that we may be deliuered from the gates of perpetual death: and finally to eſcape the craftye traynes of the temptour. Through &c.

The Argument. Pſalme. XI.

Here haſt thou proofe } *ſtrong fayth in ſtormes to ſtand:*
How it behoueth }

In domino confido. *Againſt the trayne* } *of all the diueliſhe band.*
Of errours vayne }

1 IN Lord ſo great: my hope is ſet,
why than my ſoule bid ye?
That ſhe ſhould haſt: as bird agaſt,
to hils that deſert be?

2 The wycked loe: haue bent theyr bowe,
theyr ſhaftes in quiuer thruſt:
To ſhote from hye: all priuelye,
at men of hart ſo iuſt.

It

3 If earth the ground : tournd vpſide downe,
though heauen and earth ſhould fall :
The iuſt in woe : what ſhould he do?
but ſticke to God in all.

4 The Lord is yet : in temple ſet,
in heauen the Lord hath place :
The poore he ſpyeth : as thence he trieth,
mens childerns walkes and paſe.

5 The Lord alowth : and iuſt auowth,
the rightwiſe man full well :
His ſoule deſieth : whoſe hart applieth,
in wickednes to dwell.

6 Downe he ſhall rayne : to theyr great payne,
vpon th'ungodlies hart :
Snare, brymſtone, fyre : wyth tempeſtes ire,
theſe ſtormes, theyr cup in part.

7 For as the Lorde : is iuſt in worde,
ſo loueth he ſothfaſtnes :
Hys ryghtfull eye : will pleaſaun tly,
behold all righteouſnes.

¶ *The Collecte.*

DIrect thy mercifull eyes almighty God, vpon the humble ſtate of vs thy poore ſeruauntes, & fence vs wyth the armour of true fayth : So that we eſcapyng the dartes of all wickednes may bee able to kepe perpetuall equitie and righteouſnes, to the laud of thy name. Through, &c.

The Argument. Pſalme. XII.

{This Pſalme declarth / The poore mans care} {for truth ſo falce to ground}

{When pride hearth ſayle / No truth preuayle} {But God will it confound.}

Saluum me fac.

1 HElpe Lord ſo hye: this caſe, for why
not one good man is more:
The faythfull gone: ſcant any one,
theyr children nyuſhed ſore.

2 They talke ſo fre: of vanitie,
one neyghbour neyghbour to:
In tong they gloſe: in double goſe,
their hartes diſſemble ſo.

3 All lips ſo bayne: God will them ſtrayne,
and plucke them vp by rote:
Oh that he wrung: the boaſting tunge,
to treade it vnderfote.

4 For thus they rayle we wyll preuayle,
our tonges muſt matters breake:
For who dare thus: be Lord to vs,
our tonges muſt onely ſpeake.

5 For thys the ſtreſſe: of comfortleſſe,
for ſighes that poore men make:
Now ryſe wyll I: ſayth God moſt hye,
and helpe theyr part to take.

6 Gods worde is ſure: it is as pure,
from earth as ſiluer quit:
Though tryde be golde: in fire ſeuen folde,
his worde yet paſſeth it.

10

7 O Lord so graue: thou vs shalt saue,
and euermore preserue:
From all thys route: that be so stoute,
for euer thée to serue.

8 These walke most wyde: in wycked pryde,
all cruelty they frame:
Whyle they so far exalted are,
poore men be put to shame.

¶ The Collecte.

HAue mercy of our frailtie most louing father, and graunte that we may keepe thy holy wordes with pure & chaste hartes, to escape the manifold deceites of mad and vayne talkers in errour. Through. &c.

¶ The Argument. Psalme. XIII.

{For patience / For Gods defence} {In trouble Dauid crieth}
{Lest deadly might / Should blynd his sight} {Good hope in God he spieth}

Vsqueque Domine.

1 HOw long wilt thou: forget me now,
for euer Lord, my guyde?
How long wylt thou: not me alow,
how long thy face wylt hyde?

2 How long shall I: thus heauely,
in soule séeke counsayle so?
How long my hart: shall séele this smart,
to be thus vext wyth foe.

3 O Lord my God: represse thy rod,
heare now, consider mée:
Myne eyes lyyth lyght: O cleare thou bryght,
dead slépe lest they do sée.

4 Lest that to bye: myne enemye,
myght boast of hys preuayle:
If downe I were: thys baratter,
would ioye to sée me quayle.

5 But all my trust: lyeth fully iust,
in thy good mercy still:
My hart thy helth: shall ioy it selfe,
Gods goodnes laude I will.

The Collecte.

TOurne not thy face awaye from vs O God of all might and consolation, lest our enemies preuayle against vs, and so endue the hartes of vs thy seruantes with the reioysing spirite of thy saluation, that we escape the dreadfull sleepe of second death. Through Christ. &c.

The Argument Psalme. XIIII.

This Psalme set out
The careleße route *of sinners obstinate*

Dixit insipiens.

How sa vnside
They blunder wyde *which hold with God debate*

1 THe fole hath sayd: in hart ill prayd,
that God there is euen none:
In wickednes they are: corrupt so far,
not one doth good not one.

2 The Lord cauſth eye : from heauen to lyye,
the trade of Adams byandy :
If that as there : ſome wyſe man were,
which God would ſeeke to god.

3 But all aſtray : haue take theyr way,
abominable made :
There is not one : to do well, none
they all from truth decayd.

4 For thotes they haue : lyke open graue,
theyr tonges haue bled deceyt :
And vnderlips : theyr poyſon lips,
of Aſpes the venome beyt.

5 Theyr mouthes do ſwim : wyth curſings brim
all bitternes to fyll :
Theyr feete make ſpede : mans blood to ſhede,
they force not whom they ſpyll.

6 Deſtruction : confuſion,
in all theyr wayes do ryſe :
Of peace no day : they know the way,
Gods feare ſee not theyr eyes.

7 Haue they no mynd : in hart ſo blynd,
in myſchiefe how they go:
Who lyke as meate : my people eate,
and God they call not to.

8 But they ſhall there : be once in feare,
where nought they feard in deede :
For God is ſpide : moſt ſtrong to bide,
wyth iuſt mans righteous ſeede.

6 Where vaynly mocke : ye mocke and mowe,
at poore mans purpose inst.
When he is bent : with fast entent,
in God to put his trust.

7 Who els can spede : poore Iacobs sede,
with helpe from Zyon hill:
When God shall call his people thrall,
reioyce all Iury will.

¶ The Collecte.

VOuchsaue O Lorde to looke from thy holye heauens vpon the children of men: and graunte vs to knowe the way of peace, that we auoydyng the bondage of synne, may haue the fruition of thy habitatiō in heauenly Ierusalem. Through Christ. &c.

¶ The Argument. Psalme. XV.

{Here Dauid craueth / And answer haueth} whom God alowth in sight

Domine quis habitabit.

{The sprite so sayth / Who hath a fayth} to worke by loue aright

1 WHo (Lord) shall byde : by thy swéete syde?
In tabernacle sure?
Or who shall styll : hold fast thy hyll,
which holy doth endure?

2 Who walketh in state : immaculate,
who blameles lyfe ensueth:
And rightwise déede : fulfilth in spéede,
who speaketh from hart the truth.

Whose

3 Whose tonge in spyte: doth not backebyte,
ne doth hys neyghbour evill:
Who cannot beare: to hys quyet eare,
hys neyghbour slandered will.

4 And he whose eyes: the bad despise,
and laudeth Gods feareful mind:
Who swearth also: hys neyghbour to,
and chaungth not it agayne.

5 Who will not plie: to usurie,
hys coyne for lucres lone:
Who byeth nothyng: the ruth to wryng,
oh he shall never mone.

¶ The Collecte.

GRaunt we beseech thee O bountiful lord & god immaculate, that we may walke in thy church without spot, withdrawn wholy from the harmeful workes of this wretched worlde, so that while we labour to obserue the preceptes in earth, we may at last attayne to thy heauenly habitation, where thou raignest eternally one God the father, the sonne and the holy spirite, to whome be all honour and glory worlde without ende, Amen.

¶ The Argument. Psalme. XVI.

That Christ did pray } and whom himselfe did sue
For his aliay. }

His buriall }
His rise withall } the Prophet told full true

Conserua me Domine.

1 GOd of trust: preserue me iust,
In soule and body so:
For why to thee: my hope doth flie,
to none els will I go.

2 O Lorde in spyde: thou saydst wright,
to God who thee so dearly bought
My God thou arte of faythfull hart,
my goodes can vayle thee nought.

3 All my delyght: is sayntes full wyght,
is set, which trauaile here:
In vertues all perfectlie,
they do excell so there.

4 Who multiplie: their Idols hie,
and after them do gad:
Their sacrifice I wholy despise
I hate their names so mad.

5 The Lord alone: is portion,
of myne inheritaunce:
My cuppe is: my crosse to bide,
my lot he will aduaunce.

6 My lot fell wode: by lyne and rod,
so fayre did fall to me:
That I reioyce: the godly choyce,
myne heritage to see.

7 The Lord to bide: I will not spide,
who gaue me counsayle so:
My reynes by nyght: yet shewd me lyght,
in thought to God to go.

8 In face I set: my God so great,
he allwayes was my marke:
For strong he standeth: on my ryght hand,
how can I fall in darke.

For

9 For helpe thus had: my harte was glad,
my glory ioyed his fulfyll
My flesh in grave though earth it hopeth,
yet rest in hope it will.

10 For in the hell: my soule to dwell,
thou wilt not leaue it there
The holy one: corruption
to see, thou canst not beare.

11 Thou shalt me make ryght waies path to see,
and ioy in thy godlyght
Thy ryght hand hath all ioyfull grace,
to stand for aye in myght.

¶ The Collecte.

PReserue O mighty Lorde all those whiche trust in thee, & graunte in our hartes stedfast & holy will, that whyle we be ioyned with the ioyfull remembraunce of thy resurrection, we may attayne to sitte on thy right hande, with thy blessed saynctes in ioy euerlasting, through Christe our Lorde.

The Argument of Psalme. XVII.

That fayth myght stand
In vpper hand
And must the proue
That iust in hart
the iust man must full fayne
thus should be vext in payne.

Exaudi Deus.

1 HEare thou the ryght O Lord my ryght,
consider my complaynt
My lippes be streight and lacke no ryght,
geue eare to my complaynt

2 Gene thou assent: to myne entent,
in hand my right to take:
Let thy good eye: my cause discrye,
for thée my iudge I make.

3 Thy hart thou tridst: by night thou spiedst,
scourdst thou scourdst me nye in déed:
Thou foundst not yet: my fault so great,
my thought to mouth agréed.

4 Mens wordes lul nought: by them to wrought
agaynst thy worde and wyll:
Made me to marke: the wayes most darke,
thy lawes who do but spill.

5 Stay my fete: drive most méte,
thy worde to helde the path:
Least loving I walke: thy truth to halke,
to slip in thy great wrath.

6 O God I call: on thée I gall,
for thou my sute wilt heare:
Enclyne to mée: thy face so frée,
my wordes in fearyng beare.

7 Thy mercies great: extend thou yet,
saue them which trust in thée:
From such as staud: agaynst thy hand,
and bayne resisters bée.

8 As ball of eye: O tenderly,
kepe me my Lord and king:
And shadow me: so close to be,
hyd under thy good wyng.

Defend

9 Defend me quyte : from all the ſpyte,
of them that me moleſt :
My foes I ſée : round compaſſe me,
my ſoule to haue oppreſt.

10 So fat and fed : they iet ſo redde
in wealth they ſtand full hye :
Proud ſpéeche to ſéeke : euen what they léeke,
they walke diſdaynfully.

11 In wayes they wayte : to note our gate,
ſo ſet on euery ſide :
They bend theyr eyes : as craftie ſpies
on ground to caſt vs wyde.

12 Lyke Lyon lye : they prime lye,
which grédy ſéeketh his pray:
As cloſe it were : fierce wolfe or beare,
or Lyons whelpe they lay.

13 For thy renowne : ryſe, caſt hym downe,
deſtroy hys ſpyte O God :
My ſoule O ſaue : from wycked ſlaue,
who is thy ſworde and rod.

14 From men ſo fond : that be thy hond,
O Lord from worldly beaſt :
Who make good chere : thou fill them here,
they leaue theyr babes the reſt.

15 And I ſhall bold : thy face beholde,
in righteouſnes ſo bryght :
I ſhall in déede : be ſatisfide,
thy glory brought to lyght.

¶ The Collecte.

COnuert the eyes of our faith O dere father, to beholde the truth of thy iudgement, that when wee be tryed by the ſpirituall fire of probation, we maye haue at the laſt fruition of thy glorious preſence, to be ſatiſſied wyth the fruite of thy righteouſnes. Thorough Chriſt our Lorde, Amen.

The Argument Pſalme. XVIII.

Chriſt here in this
For hym and his *geueth thankes to God aright,*
For that they bee
Deliuered free *from all vngodly ſpight.*

Diligam te Domine.

1 I Will loue thée: moſt inwardly,
O Lord my ſtrength thou art:
Thy mercies all: both great and ſmall,
do comfort much my hart.

2 My Lord is hence: my rocke and fence,
my ſauyng God I ſay:
My myght and ſhield: my truſt in field,
my horne of health, my ſtay.

3 The Lorde allwayes: moſt worthy prayes,
on hym I mynde to call:
So ſafe ſhall I: moſt ſpeedilie,
eſcape myne enemies all.

4 The greuouſnes: of deadly ſtreſſe,
dyd compaſſe me about:
The ſtreames of ſinne: ſo whelmd me in,
they troubled me full out.

The

5 The paynes of hell : that were ſo fell,
dyd me incloſe full faſt :
The trappes and ſnares : of deadly cares,
preuented me in haſt.

6 In troublous wo : I cald vnto,
my Lord my God in feare :
To heare my caſe : his will it was,
my cry euen toucht hys eare.

7 The earth did ſhake : for feare did quake,
the hils theyr baſes ſhoke :
Remoued they were : in place moſt faire,
at Gods ryght feareſull woke.

8 Darke ſmoke roſe ſo : hys face there fro,
hys mouth as fire conſumde :
That coales at it : were kyndled bryght,
when he in anger fumde.

9 The heauens ful low : he made to bowe,
and downe dyd he enſue :
And darkenes great : was vnder ſet
his feete in clowdy hue.

10 He rode on hye : and dyd ſo flye,
vpon the Cherubins :
He came in ſight : and made hys flight,
vpon the wyng of wyndes.

11 His place he ſet : In darkenes great,
as ſecret there to byde :
Wyth cloudes about : he ſet it out,
wyth waters blacke beſide.

12 At hys great light : of preſent light,
the cloudes paſt ouer quight :
As ſtones of hayle : as melt and quayle,
by coales in fire light.

13 The Lord from heauen : ſent doun his leauen
and thunderd thence in ire :
Ye thunder cak : in wonders blak,
wyth hayle and coales of fire.

14 With arrow dartes : he gald theyr hartes,
and ſcatterd them about :
And forth he bringes : hys lightnynges,
the Lord deſtroyd theyr rout.

15 When he dyd thret : the waters ſet,
theyr ſpringes to be deſcryed :
The blaſtyng breath : of hys great wrath,
the worldes depe bottome ſhewd.

16 From heauen aboue : his grace and loue,
to fetche me he dyd ſend :
From waters depe : he dyd me kepe,
he dyd me ſtrong defend.

17 Ye dyd repelle : I ſaid no telle
my foes that ſtrongeſt be :
And rid me quite : of all theyr ſpite,
to ſtrong they were for me.

18 They dyd preuent : wyth traublement,
the day of my great greife :
Yet Gods good hand : dyd them wythſtand
preuentyng theyr erreſe.

In

19 In libertie : he placed mée,
and led me ſtrayght thereto :
He brought me out : of ſtreſſe no doubt,
hys grace dyd loue me ſo.

20 The Lord dyd thus : moſt gracious,
my dealyng he alloude :
He dyd me quite : as be in ſight,
me innocent approued.

21 For Gods true wayes : I kept alwayes,
Hys law I truſt d therto :
Wyth my Lord God : I ſtill abode,
the wycked do not ſo.

22 I haue an eye : hys law to ſpye,
from mans tradition :
For hys precept : dyd I reiect,
to my deſtruction.

23 And pure I went : wyth true entent,
before my God alſo :
I iuſt eſchude : my déede ſo rude,
I gaue good héede therto.

24 For doyng iuſt : my Lord I truſt,
will frendly me requite :
My righteous déede : as well did ſpéede,
in hys approued ſight.

25 As man is iuſt : ſo mayſt thou truſt,
wyth good ſo good to bée :
Wyth perfect man : ſo thou agayne,
ſhall perfect be and trée.

26 And thus wyth pure : thou mayſt be ſure,
thou ſhalt be pure and cleane :
Euen ſo wyth euill : of froward will,
euen froward ſhalt thou meane.

27 For thou to saue : wilt saue wyth saue,
the meeke in all theyr woe :
And shalt deryde : mens stately pryde,
and make them low to go.

28 For thou dyddst lyght : my candell bryght,
and kéepst my fortune tryght :
The Lord my God : dyd ease my rod,
and darkenes tourned to lyght.

29 For strong to sée : I was by thée,
whole hostes to dyng downe ryght :
In God no dout : I was so stout,
stone wall to leape it quite.

30 Gods way I wis : vnspotted is,
hys worde is tryde in fire :
He is a shield : to man in field,
who trust to hym intiere.

31 What God is there : euen any where,
but this the Lord of hostes :
What rocke exceth : in strength so well,
as thys our God in coste.

32 For God euen he : round girdeth me,
wyth strength and feate of warre :
He kéepth my way : in redy stay,
lest byce my lyfe should marre.

33 He maketh my féete : as swyft and méete,
as féete of hartes to sée :
In perfect grace : he stayd my race,
and sate me by an hye.

34 My handes aryght: he made to fyght,
both dyuell and man to warryng:
Myne armes in partes: did breake their dartes
yea bowes of ſteele wyth ſtryng.

35 Thy ſauyng ſhield: kept me in field,
thy right hand me ſuſtayned:
Thy bounteouſnes: dyd eaſe my ſtrelle,
though grieuouſly it payned.

36 Thou gaueſt me roume: where euer I come,
to ſtand, to go, to ryde:
Full ſtrong to ſtand: on ſea and land,
my heeles dyd neuer ſlyde.

37 I dyd rechaſe: my foes in face,
and ouer toke theyr ſpyte:
I dyd not ſhyft: wyth ſworde the dynt,
till I had ſtroyed them quite.

38 I dyd them bray: in ſuch aray,
theyr woundes ſhall neuer heale:
They could not ryſe: in any wyſe,
but fall at myne owne heele.

39 Strait girdſt thou me: wyth ſtrength to be,
to warre euen full inured:
Thou threweſt them round: vpon the ground
my foule who thus purſude.

40 Theſe noughty packes: did turne their backes
theyr neckes thou madeſt me ſmight:
My haters fell: thou didſt them quell,
downe thou dydſt beat them right.

41 They cryde dismayde: and craued ayde,
but none to helpe was there:
When they did crie: to God so hie,
then God did turne hys eare.

42 I dyd as small: thus beat them all,
as dust before the wynde:
As clay in stréte: oft trode wyth féete,
I dyd them stampe and grynde.

43 Thou rydst my lyfe: from peoples stryfe,
thou didst me sure preserue:
To Gentiles bred: thou madest me hed,
straunge people me dyd serue.

44 When me they heare: at sound of eare,
they me now sone obey:
Wher children strange: their frendship change
all falshode they dewray.

45 These children strange: which strangely range
so vp and downe dyd fayle:
They all afrayd: in fearefull brayd,
in theyr great forts shall wayle.

46 The Lord lyue hée: most blessedly
who was my helper strong:
God rowsed hée: my rocke so frée,
hym prayse I will full long.

47 This God of ours: he geueth me powers
t'auenge my wycked foes:
And doth subdue: my people true,
that they like subiectes goes.

He

48 He daunted ſo: my cruell foe,
ſo them he made me head:
From wicked ſpite: thou dydſt me quite,
they⁊ wickednes to tread.

49 Fo⁊ thys ✠ Lo⁊d: in hart and wo⁊d,
I will geue thankes in ſong:
Of thy great name: thy power to fame,
where Gentils dwel among.

50 Hys lyng he ſought: he health hym wo⁊ought,
he ſhewed true loue in dede:
To Dauid true: annoynted due,
and aye to his good ſede.

¶ The Collecte.

MOſt louyng Lord and puiſſant protectour which art our refuge in all diſtreſſe and aduerſitie, preſerue vs from all hoſtilitie, and frō the ſnares of death and hell, ſo that after we be drawne vp from the danger of all maner temptations, we maye deuoutly ſyng to thy holy name in all puritie of life. Through &c.

¶ The Argument. Pſalme. XIX.

{This Pſalme deliteth / Gods worke to cyte} {whois to ſunne comparde}
{His law it treateth / And ſo it ſpeaketh} {of his Apoſtles garde,}

Cœli enarrant.

1 THe heauens do tell: how God excelth
in glo⁊y, power, and might:
The firmament: ſo excellent,
his handy wo⁊ke endyght.

2 For day to day : succedyng aye,
doth playne hys power declare :
As night to night : enlyghtyng ryght,
setteth out hys louyng care.

3 No speche, or tong : to them doth long,
theyr voyce dystinct not hard :
To magnifie : theyr Lord so hie,
by languages regard.

4 But yet theyr sound : as wordes rebound,
on all the earth it strayes :
To further cost : all vttermost,
their noyse theyr maker prayse.

5 In them he set : the sunne so net,
Lyke bridegrome which procedth :
His chamber out : as Giaunt stout,
reioyceth hys course to spede.

6 His course goeth out : euen round about,
the heauen and backe retreath :
From East to West : it hath no rest,
all thyng doth feele hys heate.

7 Gods law is iust : a law to trust,
as spotlesse turnyng hartes :
His wytnes pure : record is sure,
to babe it wyt impartes.

8 The Lordes beheste : is all the best,
to ioy the hart in ryght :
His biddinges be : so pure to se,
blynd syght they turne to lyght.

The

9 The Lord his feare: is cleane and cleare,
which euer shall endure:
His iudgementes bee: the truth moste free,
and be themselues full sure.

10 They be to vs: more gracious,
then gold or precious stone:
To man more meete: then hony sweete,
they passe the hony combe.

11 Yea more then this: thy seruant is,
to keepe them alway prest:
And sure shall he: rewarded be,
with ioy which is behest.

12 ¶ Synnes which be wrought: in deed & thought,
wythout thys law who knoweth?
Fro faultes that lye: oh secretly,
thy cleansing hand bestow.

13 From sinnes also: thy seruant hyde,
that me they do not guide:
That vndefilde: and lesse beguilde,
the great sinne myght I flye.

14 My wordes thus said: my thoughts depe laid
God graunt they please thy sight:
O Lord my power: my rocke and sauiour,
and my redeemer quite.

¶ The Collecte.

MOſt mercifull and louyng Sauiour Chriſt, which once comming forth out of the virginal wombe didſt proceede vp to the right hand of thy father: we beſeche thee that we may be ſo conuerted by the law illightened by thy preceptes, and taught by thy holy teſtimonies, to be deliuered frō all ſtraunge doctrine, and craftye inuaſions agaynſt our fayth: who lyueſt and raigneſt, &c.

¶ The Argument. Pſalme. XX.

{This prayth for kinges / Good proſperinges} {theyr realmes to haue defence,}

{Where Chriſt is ment / By fore ment} {of Dauids ſprite in ſence.}

Exaudiat te Dominus.

1 GOd graunt be heare: with bleſſed eare, thy ſutes in day of wo: Gods name ſo great: whom Jacob met, promote thee where thou go.

2 God ſend thee ayde: where power is layd, from ſanctuary place: Ye ſtrengtht thee ſure: full ſtrong t'endure, from Syon hill of grace.

3 Let hym keepe hye: in memorye, thy meritts all: Sela The bullockes brent: to be obſeint, to mynde all them to call.

Graunt

4 Graunt he thy will : of hart to fill,
in ſickenes eke and health :
Confirme he ſhall : thy counſayles all,
to woꝛke thy peoples wealth.

5 In helth of thée : glad we ſhal bée,
and triumphes make we will:
In gods good name : his pꝛayſe to fame,
thy vowes God ſhall fulfill.

6 I know that now : God will allowe,
his Chꝛiſt and ſaue him deare:
To heare him nye : from heauen ſo hye,
by healthfull hand he bearth.

7 Some truſt their hoꝛſe : ſome charets foꝛce,
thus they pꝛeſume of ſtrength :
But we wyll bynde : Gods name in mynde,
foꝛ he is Lord at length.

8 Foꝛ where we ſée : how low they bée,
and falne, ſo foule deceyued :
We ryſe in ſight : and ſtand vpꝛight,
by myght of God receyued.

9 O Lord we ſing : ſaue, kéepe the king,
heare vs and ſaue vs aye :
Both hym and his : pꝛeſerue and bliſ,
his realme defend we pꝛay.

The Collecte.

FVlfill O Lord all our peticions, and accepte vs as well allowed ſacrifice to grace, that all the force & powꝛer of our aduerſaries may bee reſiſted by thee, ſo that we may reioyce in the preſent ayde of thy ſauing health, through Chriſt our Lord, who with thee, &c.

The Argument. Psalme. XXI.

{Here is expresst / How that requesst} {is hard which went beforne}

{Now thankes the more / He geueth therfore} {to see hys foes forlorne.}

Domine in virtute.

1 THe king with ioyce: doth most reioyce,
thy strength O Lord most kynde:
For health so had: he is full glad,
exceedingly in mynde.

2 Thou hast him geuen: such helpe to wynne,
in hart as he desyde:
For that he sought: by thée was wrought,
Sela as full his lips requirde.

3 Thy good entent: dyd hym preuent,
thy blessyng sweete thou gauest:
Upon his hed: a crolwne so red,
of gold well set thou hast.

4 He asked lyfe: and lyfe full ryfe,
thou gauest him that will last:
More hym thou gaue: then he dyd crane,
euen lyfe that shall not wast.

5 His honour great: in thée is set,
in thy saluation true:
Thou didst hym crowne: with bright renowne
and glory hym dyd sue.

6 Thou hast againe: exalt hys raygne,
with long felicitie:
To glad hys state: most fortunate,
with ioy thy face to sée.

The

7 The cause is thys : the kyng I wis,
in God dyd put his trust :
Hys louyng grace : so steyd hys place,
no man could doiwne hym thrust.

8 Thy strong ryght hand : by sea and land,
shall all thy foes confound :
Thou shalt seeke out : thy haters stout,
wyth power to cast on ground.

9 In thyne whote ire : as ouen wyth fire,
thou shalt them make to fume :
The Lord in wrath : shall stroy theyr pathe,
the fire shall them consume.

10 Thou shalt supplant : theyr fruite to want,
theyr rotes from earth full low :
Theyr seede quen quite : from all mens sight,
no man thence shall them know.

11 For they entend : on thee to send,
some euill in spitefull fourme :
Theyr cursed deede : yet wanted speede,
they could not it perfourme.

12 For such a thyng : thou shalt O kyng,
them all put foule to flight :
Thou shalt bestow : thy strong and bow,
agaynst theyr face to smite.

13 O Lord of helth : exalt thy selfe,
in thyne owne strength and wight :
So wyll we syng : to thee O kyng,
to prayse thy power aright.

¶ The Collect.

BLesse vs lord with the benediction of thy swete mercy, and fulfil our desire to be alway set to thee, that where in our harmonie we extoll thy excellent power we may obtayn the perpetuitie of dayes in the world to come, through Christ, &c.

¶ The Argument. Psalme. XXII.

{ *Lo Dauid here,* } { *in anguisht all be set* }
{ *Christes type doth beare* }
{ *For here in summe* } { }
{ *Christe passion* } { *and risyng iust be met* }

Deus deus meus.

1 MY God my God regarde me God,
why hast me left alone?
To make to farre my health to tarre
from wordes of my great mone.

2 My God I cry as day doth passe,
and yet thou geuest none eare:
No rest by night I take in sight,
no silence any where.

3 Yet holdst thy will in the to hill
as onely good thy selfe:
Thou Iacobs prayse thy selfe vp rayse,
they sang alwayes thy wealth.

4 Our fathers olde in the were bolde,
to hope, and has they eate:
As oft as they to the did pray,
they troubles them dyd ceate.

They

5 They cald on thée: and helpe therby,
thou gauest to them anone:
They layd theyr trust: on thée so iust,
and scapt confusion.

6 Concernyng mée: a wo?me to sée,
I am, no man of p?yce:
A scо?me all day: a cast away,
of men in they? deuyce.

7 All they that mée: wyth eye dyd sée,
hye scо?nes to me they kyd:
Wyth lips they mo?ud: with knées they bo?ud
they shoke they? hed and sayd.

8 In God he set: affiaunce great,
let hym that is hym hayte:
Deliuer hée: do make hym frée,
fo? hym he pleasth in sight.

9 Yet he thou art: that dydst depart,
my mothers wombe from me:
At both her breastes: in quyet rest,
thou nurst me tenderly.

10 I was wholy cast: on thée full fast,
from that my mothers pap?e:
No dout from thence: in sure defence,
thou God keptst me in lap?e.

11 Fro me to go: oh do not so,
fo? trouble is at hand:
No helpe of man: optayne I can,
in thée my refuge standth.

12 Wylde buls moſt ſtout : flocke me about,
by me full fierce they ryde :
Fat buls in dede : as Balam ſede,
be ſet on euery ſide.

13 Py death to ſhape : wyth mouthes they gape,
on me they ſtare I ſay :
They ſwell and ſtampe : as Lyons rampe,
when they do roze at pray.

14 Dut am I caſt : as water waſt,
my bones in ioyntes be loſe :
Py hart wythin : doth melt and pyne,
as ware by fier doſe.

15 As potherd dry : my ſtrength doth lye,
to mouth my tong cleau'th faſt :
To death in duſt thou haſt me thruſt,
thus made I an agaſt.

16 Yea dogs full grim : haue clodde me in,
in councels mad they mieter :
Beſiegd I ſtande : of wycked hande,
they pearſt my hand and fote.

17 Py bones to tell : I may full well,
at me they gape and ſtare :
They dyd delite : in my deſpite,
they dyd deryde my care.

18 Py clothes they part : wyth ioyfull hart,
as ſpoyle the ſowgiers do :
Foz that my cote : they caſt they lot,
foz that vnſowed was ſo.

But

19 But be not far : my gouerner,
D Lord my caſtle ſtrong :
Thy mercy ſend : and me defend,
in haſt, no tyme prolong.

20 From ſwordе and knyfe : diſcharge my lyfe,
my ſoule leſt they deuoure :
Kepe well my ſoule : as derlyng fole,
from dogges theyr handes and power.

21 O kepe in alue : the Lyons ialue,
ſaue me from them that byte :
From all the hornes of Unicornes,
protect me Lord of myght.

22 Thy power and name : I ſhall declame,
to all my bretherne met :
Glad wyll I rayſe : in church thy prayſe,
in congregation ſet.

23 The Lord who fearth : with lawds draw nere,
all Jacobs ſede hym prayſe :
Feare ye hym well : all Iſraell,
hym magnify alwayes.

24 He wyll aduiſe : and not deſpiſe,
the powre for low degrée :
He hydth no face : in tyme and place,
my prayer heard hath hée.

25 I purpoſe me : to ſpeake of thée,
in church thy prayſe to ſprede :
My vowes ſo plight : in iuſt mens ſight,
I will perfourme in dede.

26 The meeke his brede : ſhall eate full ſed,
and prayſe the Lord all day :
For God who ſeekth : hys prayſe he keepth,
theyr hart ſhall lyue for aye.

27 The world ſo brode : will turne to God,
whyle thys they call to hart :
Before hys face : all folke in place,
ſhall honour hym impart.

28 All kyngdomes ſtand : to God as bond,
theyr trybes and kynredes eke :
And them in raigne : he ſhall retayne,
all quarters them to ſeke.

29 The fat ſhall fede : and ſerue in drede,
they all ſhall worſhyp ryfe :
Yea dead men all : to hym ſhall fall,
who gaue theyr ſoules no lyfe.

30 My ſéede and bloud : thys Lord ſo good
ſhall ſerue in worſhip frée :
And thus my flocke : as God hys flocke,
ſhall euer reputed bée.

31 They ſhall procéede : to ſhew in déede,
to people thence to come :
Gods iuſtice great : from heauenly ſeat,
what he to them hath done.

¶ The Collecte.

O God the heade and fountayne of all grace & mercye which for our ſake diddeſt deſcende into the wombe of the Virgine, was faſtened to a tree, pierced through in thy handes and feete, thy garmentes parted by lottes, and yet after all this done, thou dydſt glorioufly ryſe agayne from death. We beſeche thee ſo to beare in mynde this thy humayne conuerſation among men, that thou mayſt be alway to them which put theyr truſt in thee a mercifull deliuerer, who lyueſt and raigneſt one God wyth the father & the holy ghoſt, for euer in perpetuall felicitie. Amen.

¶ The Argument. Pſalme. XXIII.

{The Chriſten man / Confeſſe he can} how God his lyfe doth guide

{With meat ſo good / of heauenly foode} from death his ſoule to hide.

Dominus regit.

1 THe Lord ſo good: who geueth me food
my ſhepeheard is and guide:
How can I want: or ſuffer ſcant,
whan he defendth my ſide?

2 To fæde my næde: he will me lead,
in paſtures græne and fat:
He forth brought me: in libertie,
to waters delicate.

3 My ſoule and hart: he did conuert,
to me he ſheweth the path:
Of rightwiſenes: in holines,
his name ſuch vertue hath.

4 Yea though I go: through death hys wo,
his baale and ſhadow wyde:
I feare no dart: wyth me thou art,
wyth ſtaffe and rod to guide.

5 Thou ſhalt prouyde: a table wyde,
for me agaynſt theyr ſpite:
With oyle my head: thou haſt beſpred,
my cup is fully dight.

6 Thy goodnes yet: and mercy great,
will kepe me all my dayes:
In houſe to dwell: in reſt full well,
wyth God I hope alwayes.

The Collecte.

LEade vs O Lorde by the rules of thy comfortable preceptes, that when we haue optaynd the habitation of thy euerlaſting manſion, we may be fully ſatiſfied with the cup of ioyful eternitie, through Chriſt our Lord. &c.

¶ The Argument. Pſalme. XXIIII.

Of Chriſt to come / All whole in ſumme } *his raigne this pſalme doth preach*

How God will bee / In temple free } *the letter this doth teach.*

Domini eſt terra.

1 THe earth it is: the Lordes of blidde,
wyth all the garniſhyng:
The world ſo round: he hath it found,
and all that dwell therin.

Thys

2 This earth he caſt : on ſeas ſo faſt,
as ouer them to ſtand :
And floudes he made : for corne and blade,
and eke to part the land.

3 Up who ſhall kye : on hill ſo hye,
where reſteth thys Lord of grace?
Or who ſhall ryſe : in reſtfull wyſe,
to that his holy place?

4 Euen he whoſe hand : and hart doth ſtand,
in cleannes innocent :
Who ſought no gayne : in fanſies bayne.
nor othe hath falſly ment.

5 He ſhall poſſes : in ſtablenes,
the Lordes ſweete bleſſednes :
Hys God of health : from euen hymſelfe,
ſhall ſend hym righteouſnes.

6 And theſe be they : which ſéeke alway,
in flocke theyr God in déede :
Euen truely they : who ſeke I ſay,
the God of Jacobs ſéede.

7 Lift vp your gates : you heades and ſtates,
ye laſtyng dores aryſe :
In at this houſe : kyng glorious,
wyll enter pryncely wyſe.

8 What is this kyng : thus entryng,
wyth glory thus beſet?
The Lord is hée : full ſtrong to ſée,
a Lord in battayle great.

9 Ariſe I ſay: thou temple gay,
Or as the vij. verſe. though I thée cannot builde:
Yet toyth my ſpryte: that God of might,
hys arke ſhall be thy ſhield.

10 What is thys king: deſiering,
wyth glozy thus to raigne?
The Lozde of hoſtes: of glozy moſt,
℣ Sela the kyng and ſoueraigne.

¶ *The Collecte.*

EVerliuyng God the fourmer and maker of the worlde, to whome the whole ornament thereof is ſeruiceable and ſubiect: we praye thee to reſtore vs to the innocency of lyfe that we may be able to folow thy ſteppes vp into holy mount, where thou raigneſt for euer almighty God in maieſty, through Chriſt.

The Argument. Pſalme. XXV.

This cry and call / Is Generall } *as ſupplication graue*

It doth confeſſe / Done wickednes } *and pardon craueth to haue*

Ad te Domine.

1 O Lozd to thée: my ſoule to flée,
is ſet, my God thou art:
I whole referre: my lyfe moſt ſure
to thée, wyth all my hart.

2 My God of fence: my confidence,
on thée was allway bozne:
O let no ſhame: confound my name,
my foes els will me ſcozne.

Who

3 Who truſtith in thée: aſhamd to bée,
can neuer man it ſpye:
Who breake thy lawes: without a cauſe,
confounded let them lye.

4 Shew me thy wayes: O Lord alwayes,
of truth me teach the path:
Thy word and way: is certayne ſtay,
for that all vertue hath.

5 In truth me lead: teach me thy read,
my God of health thou art:
Thy truſt doth lay: in thée all day,
to thée is bent my hart.

6 Call thou to mynde: O Lord full kynde,
thy louyng mercies olde:
Thy bounties frée: which euer bée,
as fathers them haue tolde.

7 Of youth my faut: ſo great and haut,
ſuch ſinne O Lord forget:
For mercy ſake: O Lord awake,
thy mynd vpon me ſet.

8 Both gratious: and righteous,
the Lord is equall ſo:
He teachth wyth rod: yet louyng God,
by giftes he teachth alſo.

9 Who méeke abyde: them he will guide,
in iudgement god and ryght:
And whome we ſée: moſt gentle bée,
his wayes he teachth them lyght.

10 The wayes of God: be large and brode,
both truth and mercy iuſt:
Euen till to ſuch: as loueth much,
his hеſtes, and couenauntes truſt.

11 For thy names ſake: O mercy take,
my Lord vpon my ſinne:
It is ſo great: it doth me fret,
it boyleth my ſoule wythin.

12 What man he bée: that feareth thée,
O Lord thou wylt hym teach:
The rightfull way: to chooſe I ſay,
in ſpyte thereto to retche.

13 His ſoule ſhall dwell: at eaſe full well,
in ghoſtly frée delyght:
Hys ſtocke and ſéede: ſhall neuer néede,
but hold the land to ryght.

14 Among them lye: Gods ſecrecy,
to feare hym who that ſhall:
In gentle fourme: he wyll perfourme,
to them hys couenantes all.

15 Myne eyes entent: is euer bent
to thée my Lord ſo great:
For onely he: pluckth ſuerly,
my fете from out of net.

16 Turne thou to mée: O Lord ſo frée,
haue mercy, ſtay my fall:
I am in ſtate: all deſolate,
in miſery full thrall.

My

17 My ſorrowes fell : my hart doth ſwell,
they be enlarged ſo :
My troublous payne : O God reſtrayne,
O quenche this deadly wo.

18 Attend I cry : my miſery,
my lyfe and ſtate aduerſe :
Forgeue my faultes : which me aſſaultes,
my ioy to me reuerſe.

19 Conſider ryght : my foes theyr ſpyte,
how they increaſe my feare,
Theyr hate is thus : ſo tyrannous,
at me that they do beare.

20 O kepe moſt dere : my ſoule intiere,
and me deliuer iuſt :
So let no ſhame : confound my name,
for I in thée haue truſt.

21 Let perfectnes : and rightfulnes,
both guide and wayte on mée :
My truſt for ayde : in thée is layd,
from me O neuer flée.

22 Deliuer well : all Iſraell,
O God wyth all hys ſéede :
From troubles all : that them may fall,
in thée allway to ſpéede.

¶ The Collecte.

DEliuer vs from all aduerſitie and danger O mercifull God, for to thee onely haue we lifte vp our hartes, forget we beſech thee the treſpace of our youth, and the ignorance of our former age, & where as we haue negligently offended, thou of thy mercye forgeue it vs, through. &c.

¶ The Argument. Pſalme. XXVI.

{The iuſt mans ſong / Who ſuffreth wrong} for righteouſnes beſhent:

{And prayth in will / That he may ſtill} a lyfe leade innocent.

Iudica Domine.

1 IVdge iudge my dede: as I haue lyued
in thée my hope is all:
For this my truſt: in thée ſo iuſt,
I neuer doubt to fall.

2 Lord proue my waye: and me aſſaye,
by fire trye thou my reynes:
And ſearch my hart: my foe is ſmart,
myne giltles life he ſtraynes.

3 Thy clemency: was nye myne eye,
to ſtay, me right to do:
I dyd inure: my hart full ſure,
to truth from lyes to go.

4 With lyers bayne: I would not trayne,
my lyfe to follow ſuch:
With crafty men: I would not renne,
whoſe lyfe diſſembleth much.

The

5 The wycked rout : that goeth about,
to harme and hurt I hate :
I will not ſet : in councell yet,
wyth men of wycked ſtate.

6 For waſhe I wyll : my handes euen ſtill,
wyth men of perfect lyfe :
And thus ſhall I : O Lord ſo hye,
frequent thyne aulters ryfe.

7 Where I ſhall rayſe : thy worthy prayſe,
that men may loue the ſame :
I wyll there ſprede : thy grace in deede,
the workes of thy good name.

8 O Lord the place : where reſteth thy grace,
I haue the dewty loued :
Thy heauenly houſe : ſo glorious,
I loued as me behoued.

9 Wyth ſinners great : Lord do not thet,
my ſoule, wyth them to dée :
Thy grace extend : my lyfe defend,
all men of bloud to ſtée.

10 Theyr handes do preſſe : all wyckednes,
euen guile prepenſed ſo :
Theyr better hand : corrupt doth ſtand,
wyth brybes, euen thus they go.

11 But yet will I : moſt certenly,
in truth my lyfe addreſſe :
O make me frée : from them to bée,
ſhew me thy tendernes.

12 My foote as yet : in ryght is ſet,
in playne ſimplicitie :
And ſtill wyll I : in company,
exalt thée Lord on hie.

¶ The Collecte.

GRaunt O Lord we beſeech thee thy mercy vnto vs thy ſeruauntes, and ſo ingraue in our hartes the loue of thy truth, that we may hold faſt all innocency of lyfe, and finallye to bee deliuered from all wycked perſecutours. Through, &c.

¶ The Argument. Pſalme. XXVII.

{Here may we ſee / The iuſt is free} in trouble though he falleth:

{In God he ſtayeth / On hym he wayeth} and ſo geueth thankes in all.

Dominus illuminatio

1 THe Lord of might : is health and light,
to me (at nede) whom ſhould I feare :
The Lord is ſtrength : to lyfe at length,
of myne (I ſay) who can me deare:

2 When men ſo bad : theyr traynes had layd,
Euen then (at eye) they fell downe right :
When foes dyd preſſe : to eate my fleſh,
they ſlid (away) for all theyr ſpite.

3 Though armed holt : beſiegd my coſt,
my hart (from God) ſhall not relent :
Though cruell warre : ſhould ryſe me nar,
to God (therin) I would be bent.

One

4 One thing to craue: of God to haue,
I dyd (full oft) and aye I will:
To kéepe hys place: to ſée hys grace,
to haunt (euen ſo) his temple ſtill.

5 Thus ſhal hys power: hyde me in bower,
when troubles ſhould be (fierce and) fell:
He would me hyde: there cloſe to byde,
as ſafe on rocke (moſt ſure) to dwell.

6 My hed yet now: he wyll alow,
aboue my foes (in ſtate) alwayes:
In, will I bryng: glad offeryng,
the Lord (ſo good) to laud and prayſe.

7 My voyce O heare: my Lord ſo deare,
I cry (my God) in wofull part:
Graunt that I craue: and mercy haue,
extend to me thy (louyng) hart.

8 My hart to thée: dyd oft apply,
ſéeke ye my face (I ſay) ye all:
O Lord I will: thy face ſéeke ſtill,
do others (how and) what they ſhall.

9 Hyde not from mée: thy ſeruaunt frée,
thy (louyng) face, my ayde thou art:
Reiect not me: diſpleaſantly,
O Lord (my health) do not depart.

10 My parentes when: they had me renne,
from them (to go) my ſelfe to ſhift:
When Patrons all: my reyſe or fall,
rought not (a myte) thou dydſt me lyft.

11 Teach me thy way : thy law I ſay,
that rightly leadth (in truth) to thée :
My foes O Lord : with one accorde,
ſhould els reioyce (in hate) to frée.

12 Vp turne me not : to beare their hate,
O Lord (to them) that me purſue :
Falſe witnes eyes : againſt me ryſe,
and lyes (of me) they ſpreade untrue.

13 My hart had quayld : and bitter fayld,
if fayth (to thée) I had not truſtd :
Let me thy grace : Lord ſée in place,
in land (of reſt) where ioyth the iuſt.

14 O wayte the Lord : hold faſt hys worde :
doubt not (at all) be ſtrong, be ſtill :
Attend on God : take mérke hys rod,
he will (at laſt) thy hart fulfill.

The Collecte.

DEfend vs O God from all the aſſaults of our enemies, that we maye continue in conſtant confeſſing of thy name, that while we haue the fruition of thy helpyng preſence, at laſt may haue the ſame in glory.

The Argument. Pſalme XXVIII.

This mans entent Is vehement } *all crafty men to ſcape :*

And hard he is From God of bliſſe } *for this he thankes doth ſhape.*

Ad te Domine.

1 O Lord I cry : my rocke on hye,
reſt not (thus ſtill) forſake me not :
Or els ſhould I : reſemble nye,
the déede (that be) in pit bewrapt.

Here

2 Heare my requeſt: of humble hꝛeſt,
whan I (ſo méeke) do ſue to thée:
Agaynſt thy ſeate: of mercy ſweéte,
my handes (on hye) when lift they bée.

3 And dꝛaw my hart: from wycked part,
wyth them (O Lozd) that wozke ſo euill:
Theyꝛ tonge cryth truſe: wyth hart refuſeth, which
theyꝛ myndes all ſet to (ſtroy and) ſpill.

4 As is theyꝛ déede: ſo let them ſpéede,
retoꝛt their craftes they (vſe to) delue,
Theyꝛ malice great: the ſame to get,
wyth lyke (by ryght) to quite themſelue.

5 Theyꝛ myndes diſdayne: Gods actes to frains
hys (fately) wozkes to marke euen ſo:
He ſhall them ſtroy: and not employ,
theyꝛ lynes (no tyme) in wealth to go.

6 Well wozthy pꝛayſe: is God alwayes,
my mouth (in ſong) ſhall hym fozth ſound:
He heard my grone: my pꝛayers mone,
he dyd not me (wyth ſhame) confound.

7 God is my ſhield: my ſtrength in field,
he helpt (me inll) as I beleued:
Fozthis good chance: my hart may daunce,
and ſing in laudes (ſo wel) releaued.

8 To my ſmall holk: God pꝛayſd be molt,
that (tymely) health he ſone dyd bꝛyng:
The Lozd is ſtrength: and fence at length,
to his (moſt true) annoynted kyng.

9 Thy people ſaue: O Lord I craue,
and bleſſe (wyth ioy) thyne heritage:
Fede them as guide: promote them wyde,
to prayſe the (God from) age to age.

¶ The Collecte.

O Lord moſt ſtrong forte and refuge to all thy people, preſerue vs from ſuch as goe downe into the pit of ſchiſme and diſſention, and knit vs together in vnitie of mynde, beyng children of one onelye God and of one fayth, ſo that we may holde faſt in harte, that we outwardly profeſſe in mouth, through. &c.

¶ The Argument. Pſalme. XXIX.

{This doth inuite, / All ſtately might} {to note Gods mighty power:}
{Hym iuſt to ſerue / Who can preſerue} {and els can them deuoure.}

Afferte Domino.

1 Ye ſonnes of God: ſprede ye abrode,
the Lordes great power and ſtrength:
Bryng ye your lambes: of mighty rambes
to God hys laudes at length.

2 The Lord enſue: wyth honor due,
extoll his myght and name:
And eke expreſſe: his holines,
hym laude in court of fame.

3 His voyce ſo grand: on ſea and land,
note how the floudes it ſtayd:
Gods maiefty: you then dyd ſee,
on them when thunder brayd.

Hys

4 Hys voyce ruleth ſea: how houge it be,
hys voyce is ſterne and ſtout:
His voyce is thus: moſt glorious,
when it dryueth leuyn out.

5 This voyce ſo frē: breakth Cedre trē,
no force can it repell:
It dryueth euen downe: of Lybanon,
hys Cedres, though they ſwell.

6 He made them ſkip: in rotes to ſlip,
as calues do vſe to praunce:
So Lybanon: and Syrion,
as Unicorne to daunce.

7 The Lord by voyce: the fiery noyce,
of flames in partes can ſend:
The cloudes among: he lightneth ſtrong,
wyth ſhoures he fyre can blend.

8 It can diſtres: all wyldernes,
yea Cades deſert wyde:
The beaſtes I ſay: which there do ſtray,
it make themſelfe to hyde.

9 This voyce doth bynde: to calue the Hynde,
thicke trees it open layth:
Therfore men all: in temple ſhall,
hys honour prayſe in layth.

10 Where they ſhall ſing: that God as kyng,
hath rule of waters all:
On whom he ſetth: as kyng is fit,
and ſo for euer ſhall.

11 The Lord all wealth : and ſtable health
ſhall geue hys people kynde :
God them ſhall bleſſe : wyth full increaſe,
all peace and reſt to fynde.

¶ *The Collecte.*

GRaunt we beſeche thee Lord vnto vs, conſtancye in thy worde, and make vs the temple of thy bleſſed ſprite, ſo that we may reuerence thy godly voyce, to rebound the ſame to all powers of this world, that they may be compunct therby, to preſent themſelf to thy honour wyth due ſacrifice of thankefull hartes, through, &c.

The Argument. Pſalme. XXX.

Thankes here be ment
To God ſo ſent
for iuſt deliuerannce :

And here ye ſpie
All ſuertie
in Gods good gouernaunce.

Exaltabote Domine.

1 LOrd thée all whole : I will extoll,
for thou haſt lift me hye :
Thou wouldſt not make : my foes to crake,
agaynſt me ioyfully.

2 O Lord of myght : my God of ryght,
to thée I cryed in griefe :
Thou gaueſt an eare : to heare me neare,
thou ſentſt me healthes reliefe.

3 Thou broughtſt ful wel : my ſoule from hell,
O Lord thou didſt wythſtaue :
Thou me releueſt : my ſtrength thou kepeſt,
thou pluckſt me quyte from graue.

To

4 To God ſing ye : ye ſaintes agrée,
hys prayſes eleuate :
And mynde ye ſtill : hys holy will,
his graces celebrate.

5 Hys heauy wrath : ſhort time it hath,
lyfe ſtandth at hys good grace :
At nyght we wéepe : yet after ſléepe,
at morne we myrth embrace.

6 Whan well I was : in ioyfull caſe,
I ſayd as then I thought :
That I no day : ſhould fele decay,
and neuer moue to nought.

7 For thy good will : ſo ſtrenghtd my hill,
O Lord moſt ſtedfaſtly :
But whan thy face : had tourned hys grace,
I than fell troublouſly.

8 In thys my payne : I was full fayne,
to cry to thée for might :
My God wyth cry : I dyd apply,
and prayd both day and nyght.

9 What gayne ſayd I : hath lyfe thereby,
if death cut ſhort my dayes :
Can duſt declare : thy power in care?
in graue to tell thy prayſe?

10 My God therfore : ſpare me the more,
O Lord I thée deſire :
My ſimple ſpryte : deſpyſe not quyte,
but helpe I thée requyre.

11 Thou tournſt from mée: my wo and grée,
to myrth in cherefull boyce:
The mournyng weede: thou changeſt in déde
ſo fensd I dyd reioyce.

12 Wherfore euen ſtill: all god men will,
thy glory ſing and prayſe:
O Lord of loue: my God abone,
I thée wyll laude alwayes.

¶ The Collecte.

MOſt louyng and mighty protector, almighty God ſuffer not our enemies to triumph ouer vs we beſeche thee, but ſo ſtrength vs wyth thy ſtrong hande, that after heauines is turned into gladneſſe, we maye geue condigne thanks and laudes in due remẽbrance of thy holynes, through Chriſt, &c.

¶ The Argument. Pſalme. XXXI.

Thus Dauid prayed from Saule ſo ſcapte: in letter thanketh he ſo:
In te Domine. *But Chriſt is ment: wyth all hys church: for ſprite & bodies woe*

1 IN thee O Lord I put my truſt: let me neuer be ſhamde:
Rid me in thy true righteouſnes: which thou for me haſt tram

2 Bow downe thine eare make haſt to me: deliuerd that I be:
Be thou my fort, my rocke ſo ferme: ſo ſtabled iuſt by thee.

3 Thou art my rocke & caſtell ſure: my fortres large and wide:
For thy names ſake lord lead me forth: be thou my light and gu

4 My foote O Lord draw out of net: full prily ſet for me:
Thou art my ſtrength as I haue ſaid: al hope doth reſt in thee.

5 To thy good hands I yelde my ſprite: O lord to thy great ruth,
Thou haſt redemd me certenly: O lord thou God of truthe.

I

6 I hate their ſuperſtition: who holde of vanitie,
where iuſt hath bene my confidence: O Lord alway in thee.

7 I will be glad and eke reioyce: for thyne humanitie:
For thou didſt note my ſoules diſtreſſe: my ſtate aduerſe to ſee.

8 In cruell hand of deadly foes: thou haſt not ſhut me vp:
But ſet my feete at large in roume: thou temperſd ſo my cup.

9 Haue mercy Lord vpon my woe: myne eyes therin conſume:
My ſoule and eke my body ſore: much payne they do reſume.

10 My lyfe is waſt in heauines: my yeares in mourninges wayle:
My ſtrength is taine for myne offence: my bones beginne to quayle

11 A ſcorne I am among my foes: but moſt to neyghbourhed:
A feare I was to daily frende: ſeene out of doores they fled.

12 I am ſo cleane caſt out of mynd: as dead man layd in graue:
I am become a veſſel broke: which no man liſt to haue.

13 I ſaw ſo great conſpiracy: of men in counſayle met:
My feare encreaſt whan they dyd riſe: my ſoule to trap in net.

14 But yet my hope hath bene in thee: O Lord I thus dyd ſay,
Thou art my God my truſty God: thou wilt me kepe for aye.

15 My dayes be ſet in thy good handes: ryd me from all my foes:
whoſe handes be ſet to perſecute: to lade my ſoule wyth woes.

16 Thy gentle light of countinance: ſhew me thy ſeruaunt poore:
Saue me O Lord by mercy great: I truſt therto the more.

17 And let me not confounded be: O Lord of thee I crane:
Confounded be all wicked men: in ſilence put to graue.

18 Let lyeng lips be ſtopt to ſpeake: to whiſt downe lowe be thruſt:
In cruell ſpite diſdaynfully: they prate agaynſt the iuſt.

19 How is thy grace ſo plentifull, prepard in ſtore to bee:
For righteous men which thee do feare: as Adams broode may ſee.

20 To hide them ſafe euen iuſt by thee: from all prouokyng men:
Thine eies in houſe will kepe them ſure: from tonges ỹ venim

21 O thankes be due to this the Lord: whoſe pity ſuch I felt:
As I with ſorte were cloſed in: or I in cite dwelt.

22 Though whan I fled and felt exceſſe: I ſayd thou me deſpiſe:
Yet when I cryde thou heardſt my voyce: in humble ſute deuiſe

23 O Loue the Lord ye all his ſaintes: the Lord the iuſt preſeruth,
The doer prowd he thorowly: rewardth as he deſeruth.

24 Be ſtrong in hart: moſt manfully,
For he your hartes ſhall ſtrength:
All ye that wayte the Lord ſo good,
O truſt ye hym at length.

¶ *The Collecte.*

MOſt merciſull father which exceſt in aboundāce of pitie and compaſsion, we beſeche thy tender and infinite mercy, that while we ſearch for the eternall veritie of thy worde and commaundement, we may eſcape the deteſtable preſumption and pryde of vayne walkers in this worlde, contrary to the eternal veritie in thy worde, through Chriſt.

¶ *The Argument. Pſalme. XXXII.*

Here Dauid teachth to vnderſtande,
what is cleare bleſſednes:
Euen pardon free at Gods good hande,
for all our ſinnefulnes.

Beati quorum remiſſe.

1 BLeſt be they: whoſe treſpaces,
all whole remitted lye:
Whoſe ſinne is hid: in ſecrecies,
from which God turnth his eye.

2 O blessed man to whom in sight,
God doth impute no sinne:
Who hath no guile: in suttle spyte,
as hypocrite within.

3 For that my sinne: I hyd so hynde,
and would not it confesse:
My bones and strength for sorrow pynde,
all day I cryed in stresse.

4 For dayes and nyghtes: thy heavy hand,
my soule dyd prelle so stout:
That all my powers: and moysture changd
℣ Sela as dryed by sommer drout.

5 I shewed to thée: my wyckednes,
not still my gilt I hid:
I sayd: I will my fault expresse,
℣ Sela then straight thou it didst ryd.

6 For this to thée: will euery saynt,
make sute in tyme of grace:
Though waters flow: in dépe constraynt,
they shall not hym deface.

7 My refuge thou: art couertly,
from trouble me to bryng:
℣ Sela Thus fenst by thée: glad sing shall I,
as men made frée do sing.

8 I will geue thée: intelligence,
right thée to teach the way:
That thou mayst walke: wythout offence,
on thée myne eye shall stay.

M.ij. But

9 But be not lyke the horſe and mule,
who nought can vnderſtand:
Whoſe mouthes wyth bittes except ye rule,
they wyll not come to hand.

10 The wycked man: wyth cares is fret,
wyth ſorrowes ſoule vext:
But who hys truſt: in God hath ſet,
to hym all grace is nett.

11 In thys the Lord: reioyce ye ſtill,
ye righteous men be glad:
All ye that haue: vpright hartes and wyll,
ioy ye be not adrad.

The Collecte.

O Bleſſed Lord whiche by remittyng ſinnes, geueſt them who confeſſe the ſame thy true iuſtice, heare thou the prayers of thy congregation: and ſo dull the dartes of ſynne in vs, that we eſcapyng the ſorow full wo therof, may bee repleniſhed wyth reſtfull and ſpirituall gladnes in the holy ghoſt, to ioye with thee in the bliſſe to come, through Chriſt.

The Argument. Pſalme. XXXII.

Here hily admirſt
{Gods grace do ye ſee: }
{Who ſinne doth remit, }
All wholy ſo free.

Beati quorum.

1 O Happy be they,
Whoſe ſins be releaſt:
Who hath theyr offence
Whole hyd by requeſt.

This pſalm aforeſaid in an other Metre.

2 And happy the man
Whom God doth aquite:
Whoſe ſpyte hath no guile
To doubt of hys might.

For

3 For holding my tong,
My bones fell away:
I grone in my hart,
Sela. All whole by the day.

4 By nyght and by day,
Thy hand was to stout:
My moysture was dryed
Sela. Lyke sommer the drout.

5 My cryme I bewrayed
Euen iust in thy sight:
I hyd not my gylt,
But brought it to light.

I cast wyth my selfe,
My fault to reueale:
And straight thou releast,
It euery deale.

6 For this shall we sée,
All saintes to desire:
In sute for to bée
When tyme doth require.

Though trouble aryse,
as flouds when they grow
Yet shall they no tyme,
The iust ouerflow.

7 My bower thou art,
To kepe me at ease:
Thou kentelt me about, Sela
With songes of release.

8 To teache thée I will,
And guide thée the way:
On thée will I looke,
So neuer to stray.

9 But be ye not lyke,
The horse and the mule:
For brutish they be
And hard to recule.

Wyth bridle and bit
Their mouthes do ye strain
Lest at you they wynce
And turne to agayne.

10 The bad shal haue plages
On euery side:
Who trust in the Lord,
Them grace doth abide.

11 Ye men of the ryght,
Be glad to reioyce:
Ye true men in hart,
Be ioyfull in voyce.

The Argument. Pſalme. XXXIII.

The iuſt alway in mynde bearth this,
Wyth hart to ioye in God of his,
To prayſe his name that mighty is,
For he geueth helpe and heauenly blis:
But vayne all other remedies,
But payne all worldly policies;
Remember this.

Exultate iuſti in. 1

Reioyce in God: the Lord he is,
Ye rightwiſe men and do not mis,
The iuſt be bound to thanke iwis.
Repete ye this

2 Prayſe ye the Lord: wyth melodies,
Wyth harpe and lute wyth ſimphonies,
Syng Pſalmes to hym in Pſalteries.
Forget not this.

3 Syng Carols new wyth iubilie,
To God the Lord in maieſtie,
Hys laudes, hys prayſe, ſing hartely.
Well vſe ye this.

4 His worde is true moſt certeinly,
His workes be wrought moſt faythfully:
Holde thys in hart moſt conſtantly.
Abuſe not this.

5 He iudgement loueth: and right entent,
The earth therwith is all beſprent,
Such grace and loue he downe hath ſent,
Well truſt ye this.

The

6 The heauens were made : by thys the Lord,
The hoſtes of them : by hys true word,
Hys breth of mouth : they power afordth.
Diſtruſt not thys.

7 The ſeas on heapes : he doth them place,
As bottell cloſe : he them embraceth
The depes he coutcht in ſecret ſpace.
Denounce ye this.

8 Let all the earth : the Lord feare,
What man this world and mould doth beare,
Serue hym in dread : with gentle eare.
Renounce not thys.

9 He ſpake the word : and done it was,
The earth firme ſtode in ſtable caſe,
What he dyd byd : it came to paſſe.
Reuolue ye thys.

10 All Paynyms wayes God doth reiect,
Mayne peoples dryftes by hym be chect :
Proude Prynces craftes he doth detect.
Diſſolue not thys.

11 Gods counſayles aye ſhall all abyde,
Hys thoughtes of hart ſhall neuer flyde :
From tyme to tyme on neyther ſyde.
Reſpect ye thys.

12 What folke hath God Jehoua Lord,
Elect as heyre by hys accord,
O bleſt they be by truthes record.
Suſpect not thys.

13 The Lord from heauen beholdth vs all,
All kynde of men both free and thrall:
He ſeeth theyr reyſe: he ſeeth theyr fall.
Aduiſe ye thys.

14 From his high ſeat: he caſteth hys eyes,
All men to beiue theyr tract to ſpye,
Where euer they in earth do lye.
Deſpiſe not thys.

15 The hartes of all he ſhape no dout,
He knowth theyr thoughts wythin wythout,
Theyr worckes what they do go about.
Repute ye thys.

16 No kyng is ſaued by route of hoſt,
No giaunt ſtrong for all hys boſt,
Of ſtrength and power though haue they moſt
Diſpute not thys.

17 Strong horſe is thyng: but weake agayne,
That man by hym myght ſafe remayne,
Both horſe and man are all but vayne.
Approue ye thys.

18 Behold the Lord: holdth eye full iuſt,
On fearefull men whych hym do truſt,
Wyth grace them guide be ſafely muſt.
Diſproue not thys.

19 Theyr ſoule from death to ryd them quite,
In tyme of dearth to fede them ryght
All paynfull ſtreſſe he maketh full lyght.
Betrouth ye thys

Our

20 Our ſoule hath taryed quietly,
For thys our God aſſuredly,
Our guide, our ſhield moſt truſtely.
For ſlouth not thys.

21 Our hartes in hym wyll ſtyll reioyce,
For hys good name we truſt the choyce,
And ſing we will in ioyfull noyce.
Repete ye thys.

22 Extend O Lord thy gentleneſſe,
As we in thée haue truſtineſſe,
Thou art the Lord of ryghteouſnes.
Forget not thys.

¶ The Collecte.

FEede vs O Lord thy miſerable people in that time whan raigneth the famine of thy worde, deliuer our ſoules from the death of ſinne, that we maye bee filled wyth thy mercy: finally, to bee aſſociate to the righteous, in the ioyes of eternitie by thy gratious gift. Through Chriſt, &c.

The Argument. Pſalme. XXXIIII.

When Danid fledde, to Achis king,
At death he was full neere:
And ſaued yet, this Pſalme did ſing,
With all his frendes in quiete.

Benedicã dominum.

1 I Will geue thankes: to God allwayes,
Who raignes in powre moſt hie:
Within my mouth: ſhall be hys prayſe,
declarde continuallie.

2 Of thys good Lord: to boſt the fame,
My ſoule ſhall neuer lynne:
The humble ſort: ſhall heare the fame,
And eke reioyce therein.

3 O laude and prayſe: the liuyng Lord,
wyth me performe his prayſe:
And let vs all: wyth frée accorde,
extoll hys name allwayes.

4 I ſought the Lord: and when I cryde,
he bowde hys louyng eare:
Yea, he me kepes, eche tyme and tyde,
and dyd me rid from feare.

5 Lo, thus to God: the poore doth call,
his cry he doth regarde:
And he from paynes and wofull thrall,
likewyſe doth hym awarde.

6 They had an eye: full bent in hym,
and ſo they lightened were:
A ſhamefull face not one of them,
from that tyme forth dyd beare.

7 Gods aungels ſtandes hym round about,
whoſe lyfe him fearth aryght:
No harme they take, by wycked route,
be them deliuereth quyte.

8 O taſt and ſée: how gratious,
the Lord remayneth inſt:
That man is bleſt: all proſperous,
that layes on hym hys truſt.

O

9 O feare the Lord : ye ſainctes of his,
therin your trauayle plant :
For they that feare : the Lord of blis,
ſhall nothyng euer want.

10 The Lyons néede : wyth hunger fret,
the ryche and proud in hart :
But he whoſe feare : in God is ſet,
of all good thynges haue part.

11 Ye children yong : approche ye neare,
geue eare vnto my worde :
I wyll you learne, the Lord to feare,
in godly hartes accorde.

12 What man he be : that liſt to liue,
and fayne would ſée good dayes :
Let hym no fraude : in tongue atchiene,
in leude and frowarde wayes.

13 Reiect the euill : and take the good,
all wycked wayes eſchue :
Séeke pleaſaunt peace : wyth modeſt mode,
and do the ſame enſue.

14 Vpon the iuſt : and godly men,
the Lorde hys eyes doth ſplay :
And boweth hys eares : as God to them,
as oft as they do pray.

15 Gods face is ſéene, moſt irefully,
to wycked men of hand :
To rote full out : their memory,
from all the earth to ſtand.

16 To God the Lord: the righteous call,
who heares theyr heauy case:
And he from cares: and troubles all,
deliuereth them by grace.

17 The Lord is nie, to hym by might,
that is contrite in hart:
And saueth the man: of humble spite,
nor will from hym depart.

18 Great are the cares: of perfect men,
and great theyr troubles bee:
But yet the Lord: deliuereth them
from all aduersitie.

19 He kéepth theyr bones: both safe and sound,
Unbroken them to saue:
The euil, euil happes: shall all confound,
no stay by God to haue.

20 The Lord will kéepe: his seruauntes all,
theyr soules he wyll defend:
And none shall be in sorrow thrall,
who iust to hym doth bend.

¶ *The Collecte.*

ALmightye God that arte the strong protector of them that be in aduersitie, and art most mercifull deliuerer from all daungers of the world: We beseech thee of thy godly prouidence, to sende thy holy aungell to assist vs on euery side, from tribulation, to bee at last deliuered from the miserable death of sinners. Through Christ, &c.

The

¶ The Argument. Pſalme XXXIIII.

For the Lute.

When Dauid fledde to Achis king,
At death the doore he was full neere,
And sayed yet this Pſalme dyd sing
Wyth all his frendes in godly quiere,
To God hys Lorde, to hym so dere,
In voyces clere, with hart and will.

Geue thankes I will.

This pſalm aforesaidin an other Metre.

Benedicā dominum.

1 Note the reuolutiōs of sixe diuers terminations.

GEue thankes I will: geue thankes I will,
For aye to God most gratious,
He is my state, my rocke on hill
My Lord he is most bounteous,
My mouth shall prayse hym plenteous,
In hart and mynde most feruent still.
Geue thankes I will.

2 My soule may boast: of this my Lord,
He was my helpe so trustelie,
Let meeke men heare wyth one accorde:
Let wofull men ioye willingly,
That God hath done so louingly,
From whom all grace doth downe distill.
Geue thankes I will.

3 Prayse ye the Lorde wyth hart and voyce,
With me ye sée hys gentlenes,
Together come, let vs reioyce,
To laude hys name in faythfulnes,
Lyke ayde to you he wyll expresse,
To keepe from you, all troublous ill.
Geue thankes I will.

4 I ſought the Lord he ſent me eaſe,
He hard my grieſe and all my payne,
He pluckt me forth of all diſeaſe,
That deadly gript my hart the bayne,
He rid my feare, he turnd agayne,
For I hym ſought with all my ſkill.
Geue thankes I will.

5 I fledde to hym, and ſaiwe his light,
Who eye did call to his good grace,
All lightened were with viſage bright,
Confounded not were they in face,
No payne no ſpite could them diſgrace,
God them defendes, none can them ſpill.
Geue thankes I will.

6 God hard my crye as ſweete incenſe,
I poore man lo felt this in part,
He geueth all bliſſe, he quith offence,
He bade all wo from me depart,
Of troublous paine to quench the dart,
Right ſone he did his worde fulfill.
Geue thankes I will.

7 Gods holk ſtode by to ſtrength my fight,
For angels power moſt glorious,
About the iuſt lie ſtrong in myght,
To make hym goe victorious,
To ſcape theyr foes ſo quarilous,
Hys power in grace endureth ſtill.
Geue thankes I will.

8 O taſte and ſée he none forſaketh,
Gods goodnes ſmelleth moſt fragrantly,
To whom who will themſelfe betake,
O bleſt they go ryght happelie,
Who truſt in hym aſſuredlie,
To them all helpe ſhall downe diſtill.
Geue thankes I will.

9 O feare the Lord in childelie feare,
Ye ſaintes of hys in holines,
Serue hym in truth your hartes him beare
For who hym dredth in ſingleues,
Can fele no want in baronnes,
No hurt no harme nor other ill.
Geue thankes I will.

10 The Lyons lacke in hunger fret,
The ryche I meane and gluttons dayne,
To ſeke theyr pray though they be fet,
No fode wyth reſt can they obtayne,
Who ſeekes the Lord ſhall miſſe no gayne,
Of all mens nede he hath the ſkill.
Geue thankes I will.

11 I ſayde full ſure: the ſeas at length,
Ye children come and heare the cale,
I wyll you teach Gods feare and ſtrength,
By that I ſcapte ſo doubtfull place,
For God me kept in all my race.
From all theyr hate which would me ſpill.
Geue thankes I will.

12 Swéete lyfe is good, it maketh men glad,
Who loueth it well wyth all hys hart,
Ye ſhall not néede to be adrad,
From dayes eterne who would not ſtart,
Kéepe ye hys tong from ouerthwart.
And all good wordes let hym fulfill.
Geue thankes I wyll.

13 Falſe truthfull wordes confoundth all blame,
Inure thy tong in truth to loſe,
Truth may be ſhent yet feare no ſhame.
Forbeare all wordes oppробrious
All craft, all curſe moſt odious,
For God of myght wyll ſtrength thée ſtill.
Geue thankes I will.

14 Flée euill, do good, and haue good reſt,
Olde Adam kill thou formerlie,
So Adam newe wyll follow beſt,
Then ſéeke thou peace moſt buſilie,
But it enſue moſt earneſtly,
For peace from God doth full diſtill.
Geue thankes I wyll.

15 God ſéeth the iuſt in prouidence,
Hys eyes them marke in tendernes,
Ye them relieueth in indigens,
Hys eares he bendes in redines,
When they do pray in carefulnes,
Ye heares theyr voyce that worke none ill.
Geue thankes I wyll.

God

16 God hateth the proude and them beſeeth,
With trefull face to daunt theyr brayne
Hys bylage grim on them is bent
Theyr gay renolwne he wyll diſtayne
Wlych aye to lyue they would ſo fayne.
Wlhere they reiect all truth and ſkill.
Geue thankes I wyll.

17 The iuſt oppreſſt to God they cryed,
He heard them ſone in tyme and place
In ſtreſſe and néede he them eſpyed,
Wyth all defence he them dyd brace,
To make them ſafe he hyed hys pace
For ryghtfull men no ſpyte can ſpyll.
Geue thankes I wyll.

18 God loueth the mácke: theyr ghoſtes he ſweete
To them ſoft tyrites he doth impart
Wyth faythfull teares who here doth gréete
He wyll them eaſe of all theyr ſmarte,
To ſcape their foes, theyr ſpyteſull arte
Who would theyr wrecke on them fulfill.
Geue thankes I will.

19 The iuſt felt payne: they yet indurde,
In woes though wrapt all dolorous,
Great gayne to them is death allured,
God them ſo ſtayeth moſt meruelous,
They ioye in lyfe moſt troubelous,
The rage therof to quenche and ſtill.
Geue thankes I wyll.

20 The iuſt be ſtrong: they neuer quayle,
Theyr bones in ſtrength kept totallie,
Theyr conſtant hartes can neuer fayle,
Theyr heyres be numbred ſeuerallie
No bone to breake can poſſiblie,
Such helpe from God doth moſt diſtill.
Geue thankes I wyll.

21 The euill, dyeth euyll to death full loth,
To late he ſpyeth hys wyckednes
He muſt feare death that hated troth,
He muſt for ſweete feele bitternes,
He harmde the iuſt, he ſtrmd no leſſe,
As euill he lyued, ſo dyeth he ill.
Geue thankes I wyll.

22 Thanke thou the Lord who kepes thée ſtill,
All helpe from hym doth ay diſtill,
Theyr ſoules he ridde, from bondage ill
Of two and thrall none ſhall haue ſkill
Whych truſt in hym nought ſhall them ſpill,
O then hys prayſe loke ye fulfill.
Geue thankes I wyll.

¶ The Argument. Pſalme. XXXV.

Chriſt prayth (in this) for recompence
his foes to reape (agayne) theyr part:
So man for wrong done hym agens,
doth yet no ſpite in (hatefull) hart.

Iudica Domine. 1

Plead thou O Lord my (ryghtfull) caſe
O iudge (thy ſelfe) my hurtfull foes:
Oppugne thou them in (open) face,
which me (all day) impugne to loſe.

Lay

2 Lay hand (O Lord) vpon the ſworde,
and eke (take ſo) the buckler to:
Stand vp (to helpe) in thy good worde,
to keepe from me my (wrathfull) foe.

3 Bryng (forth the) ſpeare and ſtop the way,
of them (ſo fierce) which me would harme:
To my poore ſoule (good Lord) oh ſay,
I am thy health and (ſtable) arme.

4 Let them be (driuen and) put to ſhame,
that ſeeke (by craft) my ſoule to ſpill:
Put them (abacke) to ſhamefull name,
that me wyth griefe would (deadly) kill.

5 Make them (to bee) as duſt we ſee,
before the wynde ſo (lightly) blowne:
(In haſt) let Gods ſwift aungel nie,
them (driue in) chaſe wyth power knowne.

6 Make way (to them) all ſlippery,
let it to them be (blynd and) darke:
Gods aungel (ſo mought) driue them by,
to feele thy myght and (handy) warke.

7 For they cloſe net (and ſnare) haue layd,
euen cauſeles me to (kil and) ſtroy:
Yea cauſles (ſure euen) as I ſayd
my ſoule in pit (and graue) to cloy.

8 Let (ſodayne) wo take hym vnware,
hys (crafty) net hymſelfe to trap:
Let miſchiefe fall wyth (payne and) care
(ryght ſone) into hys onely lap.

9 My ſoule (I ſay) I bid thée leape,
with ioye (all glad) in thys thy Lord:
It ſhall (no doubt) hys health ſo reape,
that ioy he ſhall (alway) recorde.

10 My bones (ſo browde) ſhall ſay O Lord,
who may (in ſtrength) to thée be lyke?
Which ſaueſt the poore from (tyrantes) ſwords
from (irefull) ſpoylyng hym to kéepe.

11 Falſe witnes ſone (at me) dyd ryſe,
in wyckednes moſt (hally) whote:
Of me they ſpurde (of thynges) full nyſe,
that I knew not (at all) God wot.

12 They dyd (vnkynd) reward me euill,
for good to them I (frendly) wrought:
To greue my ſoule (it was) theyr wyll,
to bryng my lyfe (and dayes) to nought.

13 But yet (I ſay) when they were ſicke,
in ſackecloth then I (wept and) mournd,
My ſoule (wyth faſt) I humbled meke,
my prayer to me (eftſones) retournd.

14 I wept (and waylde) as deareſt frende,
as (any) brother that they had:
As childe for mother (doth by) kynde,
in blacke (aray) I was all clad.

15 But they (agayne) in my great euill,
they flock (on heapes) and dyd reioyce:
Moſt abiectes (cam and) mockt me ſtill,
(and I) not ware in ſpitefull noyce.

Wyth

16 Wyth ſuch leiwd ſlaues (ſo vyle) to ſée,
to them were ſcorners (ioyntly) knit:
They? téth they gnaſh (and grynd) on mée
as (peylant) mockers was he fit.

17 When wylt thou ſet (O Lord) thy ſight,
on thys my payne I (dayly) beare?
(O Lord) ryd me from all they? ſpite,
from Lyons whelpes (defend) my deare.

18 Wy thankes (therfore) I will extend,
when folke (in place) be met ſo moſt:
In companies (as due) to ſende,
all p?ayſe (to thée) in euery coſt.

19 Let not my foes (in ire) at me,
reioyce in quarell (falſly) ſtyll:
For (gyltles) they hate me to frée,
wyth (wynkyng) eyes they mocke they? till.

20 For why no peace (in truth) they ſpeake,
but all (do rage) agaynſt the meke:
God men on earth (they wythe) to w?eke,
for thys in craft (and guile) they ſéeke.

21 They? face (and mouth) they haue diſtort,
at me (they cry) wyth fie and fie:
Our eye hath ſéene (they ſay) a ſport,
that we (wyth ryght) may hym deſie.

22 O Lord (my God) this haſt thou ſéene,
be not at this to (dumme and) ſtill:
In thée (thou knowſt) my truſt hath béene,
depart not far (from me) in will.

23 Ryse vp and wake (in hast) I say,
to iudge my cause in (open) syght:
My Lord and God (thou canst) them stay
aduenge (thou sone) my quarell ryght.

24 Oh iudge (my cause as thou art wont,
in (equall) iustice Lord of thyne:
O (Lord my) God least in this bront,
my foes reioyce (to much) in tyne.

25 Refrayne (in tonge) them thus to say,
there there, we se (for vs) inough:
Let them not say (O Lord) I pray,
we haue hym (surely) swalowd now.

26 Let them fele shame (and blame) at full,
which ioye (and laugh) at my distresse:
At me who brag (and boast) that will,
let shame and spyte them (fully) prese.

27 Let them (euen so) in ioy be glad,
that wyshe (to se) my ryght redresse:
To God (for aye) let thankes be had,
who wylth (so kynd) hys seruants rest.

28 My tonge (then thus) shall lowd rebound,
thy prayse (O Lord) and iustice eke:
All day I will in (perfect) sound,
thy laude tell (inst euen) weke by weke.

The

¶ The Collecte.

EVerlyuing God, the health, the ſtay and refuge of our ſoules, we beſeche thee to couer and arme vs wyth the helmet of hope, and wyth the buckler of inuincible fayth, ſo that we may feele thy helpe in all cauſes of our neceſſities, at length to be repleniſhed wyth ioy and gladnes to magnifie thy goodnes in the churche and congregation of ryghteous chriſten mē, and that all our lyfe long, thorough Ieſus Chriſt our Lorde, &c.

¶ The Argument. Pſalme. XXXVI.

Here wycked mens delite,
Is paynted, what it is;
But blyndenes deepe in (open) ſight,
In vertue whole remiſſe.

Dixit iniuſtus.

1 IN mydſt of euill mans hart,
Hys ſinne hath blynd hym ſo:
Gods feare (all whole) is ſet a part,
From both hys eyes ago.

2 For he himſelfe doth gloſe,
In hys bewitched eyes:
Tyll God his ſinne (ſo foule) diſcloſe
Hys worthy hate to ryſe.

3 Hys wordes of mouth be nought,
And kepes much guile in ſtore:
To ceaſe he biddeth hys (hart and) thought,
To worke by vertues lore.

M.j. Deuiſe

4 Shrewd turnes in rage full mood,
He most in bed doth muse:
He holds on waies not (truely) good,
No euill deede he refuseth.

5 Thy mercy Lord in heauen,
Yet ouer all doth spread:
Thy faythfull truth is (daily) seene,
The cloudes to reache in breed.

6 Thy iustice Lord we see,
As mountaynes ferme to rest:
Thy iudgements (bye O) secret bee,
Thou shalt saue man and beast.

7 How worthy Lord most iust,
Exceeth thy grace benigne:
As Adams flocke shall (firmely) trust,
In fence of thy good wynge.

8 Of thy fat houshold store,
As drunken shall they bee:
And drinke (at meales) thou shalt poure,
Of pleasures welles most free.

9 For thou hast well of lyfe,
With thee all health abounds:
And Lord in thy lyght lyght shall we,
Of vs shall lyght be found.

10 O draw thy mercy neare,
To them which loue thee then:
And let thy grace (O Lord appeare,
To rightfull harted men.

And

11 And let no foote of pryde,
Approche me bawtely:
Nor wicked hand (in hate) beside,
To moue me wretchedly.

12 These workers bayne of euill,
In they? owne turne be cast:
Repulse they haue in (croked) will.
From soteyng be they past.

¶ The Collecte.

PVrifie our hartes with thy heauenly light O mercifull God, which art originall fountayne of euerlasting lyght, that we maye bee fullye repleni∫hed wyth the plenteous grace of thy ∫weete houſe, ſo to e∫chue all wyckednes and crafte, to treade vnder our foote the vauntyng furies wherewith the men of this worlde bee caried by Sathan the Prince of the ſame, graunt this for thy beloued ſonnes ſake Chriſte oure Lorde, to whome wyth thee and the holy ghoſt, be all honour worlde wythout ende.

The Argument. Pſalme. XXXVI.

This pſalm aforeſaidin an other Metre.

Here haue ye paynted beforne your eyes tweyne
The reſtles witte of the fell wycked wyght,
How he careth and curketh for his lyther gayne,
How he ſlotth aloft in hye power and myght,
And ſetth God and his hallowes all in deſpyte,
Whoſe curſed ſteps the iuſt makth his oriſon,
In lyfe not to tread to hys confuſion.

1 MUsing vpon the variable vanities,
That thys troubly worlde hauuth by sea & lande
My hart geueth me that sinne and wyckednes,
Suggesith to the wycked that he may stand.
Wythout any feare safely of Gods hand,
For no feare of hym is in all hys sight,
Of Gods law he is bereaued the shyning lyght.

2 Me fel to mynd that he wonted thus to go,
To flatter aye hymselfe in his own sight,
For sinne the venom did enchaunt hym so,
That in it he hase his whole delyte,
And thynkth in hart that all is aright,
But God will spye out his sinne abominable,
Though to the world it hath vilour commendable.

3 Busily in mynd I gan to reuolue,
His words vnrighteous and craftely layd,
All truth and Justice of God to dissolue
But mere deceit in hipocrisye weyghed
And would not be controld of that he layd,
To learne of any man he did disdayne,
Holw the very right way he mought attayne.

4 I noted eke so by night what he thought,
When Gods men vsen: to recount their trespas,
But his head in his bed all mischiefe sought
Imagening all goodnes to deface,
To banyshe all truth and that to disgrace,
In no godly way set was his busy brayne,
For all wicked wayes he toke for hys gayne.

The

5 The wicked thus heaping his sinne on hye
Where by desert he might be forsake:
Holy meruelous O Lord is thy mercy,
That from this world thy care thou doest not take,
Hye vp to heauen and clouds his course doth it make,
All men to fede both good and eke the bad,
Such faythfulnes euer thy promyse hane had.

6 Thy prouidence O God most meruelous,
To all men mortall is inscrutable,
More stable and hye then mountaynes hideous
More deepe then sea botomles, vnsearcheable
Be thy secret iudgements insuperable,
For not man only of thy power doth talk,
But bruce beasts of thee also hath their repast.

7 Man might muse much O God this to expēd
But what earthly man could this matter tell,
How thou by thy hand dost all things defend,
In what bounty thy mercy doth excell,
How profound eke thou art in thy counsell,
Well Adams children may well in thee trust,
Under thy good wings to be shadowed iust.

8 Who wil thy blessed word trust in faith sure,
They shalbe filled with all plenteousnes,
For thy store house is full of all pleasure
For thou geuest them to taste of thy spirits goodnes,
Whose swete welles they shall drynke by thy larges,
From whose bellyes shall lyuely water spring,
Others to refreshe to thy glorifying.

For with the only be these welles of lyfe,
Of frayle men spring but podels of myre,
From whom sourdeth errour & croked strife,
In the only is that we can require,
Both lyght truth and lyfe to fill our desire,
For in thy lyght truely lyght must we se,
Or els in all darkenes wrapt shall we de.

Thy gentle goodnes O Lord impart,
To such as faythfully thy worde do kepe,
Who know the both lyfe & merciful in hart,
That from day to day they may thy face seke,
For they to the beare aright their hartes meke
Thy rightoulnes they know & thy iudgements
Thy holy worde & eke thy commaundementes.

Since than the meke of hart be so at ease,
And proude be out of fauour all erlde:
Kepe me O Lord from pride their foule diseas
For they haue both the and thy worde reuyled
Let not my fote be in theyr steps begylde,
Kepe away from my soule their violence,
That they lay no hand vpon my pacience.

Thus depe musing with my selfe in a trance
Callyng to mynde the endes of good and bad:
Though they twayne here lead a life in vsfance
Yet the bad for hys myrth shall once be sad,
And the good for theyr woe shall sure be glad,
How the nought shal be cast on the worse hand
then deinde, in fine, that truth shal sure stand.

The

This psalm of an other kynde of Metre. Dixit iniustus.

The Argumente. Psalme. XXXVI.

Here playnde ye sete is how the wicked by mans,
All sinne do commit in his harte that he can,
No loue can him moue: of the Lorde for to see,
No feare can him stay: from hys errour to flee.

1 WIcked in hart: as Jselle is he brent,
All sinfull abuse: in hys lyfe to frequent:
Of God hath he not: any feare in hys eyes,
So wilfull he goes: in hys alwaly deuyse.

2 For blyndly he vseth: for to flatter himselfe,
So pryde hath hymmynt: by his waltering wealth:
Vntyll that his sinne: so debated of God,
Found out by his search: he deliuered by his rod.

3 The wordes of hys mouth: be vnrightfully wayed,
In sleyghty decept: be they craftely layed:
Quyte ceased he hath: to behaue hym aryght,
God dred for to do: hath he driuen from hys syght.

4 All mischiefe he dreames: to deuise in his bed,
From godly desertes: hath he turned hys hed:
No way that is good: hathe he cleaned vnto,
No euill can he hate: but in it doth he go.

5 Thy mercy O Lord: to the heauen doth ascend,
Styll hym to abide: so to make hym amend:
Thy faythfulnes eke: to the cloudes doth amount,
Though graceles he be: not hys lyfe to recount.

6 Thy righteousnes standeth: like the mountayns on hye
Well stable it is: howe so vaynly he lye:
Thy Justice in domes: to the depes be they lyke,
Frayle man with the beast: with thy helth for to sake. So

7 How wondrous O God : is thy pitifull hart,
Thus man to relieue : in hys lyfe ouerthwart :
More surely trust : may the chyldren of men,
Thy wynges shall them kepe : as her birdes doth ỳ hen

8 Full fed shall they be : by thy plenteous store,
Thy grace is so large : to thy prayse euermore:
Swæte drinke shall they haue: by thy deinty repast,
As floudes do we sée : fro the sprynges to be cast.

9 For truly with thée : is the fountayne of lyfe,
All vertue in whom : may we spye to be rife :
No doubt in thy light : shall we light euer sée,
And blynd shall we be : if we bary fro thée.

10 Continue to them : O thy fatherly grace,
Who knowe thy renome : who thy bounty embrace :
To them(do we crave) : so thy iustice impart,
Who serue thée aright : in a purified hart.

11 One bone for my selfe : do I hartely pray,
No fote of the proud : that against me be laye :
And let not the hand : of the wickedly wight,
Confounde me by sleight : so to banquyshe my might.

12 Euen there are they fallen : in their crafty deuise,
These workers of euyll : be they neuer so wyse,
And cast be they downe : by thy powerfull hand,
Not able to ryse : neuer able to stand.

The

The Argument. *Pſalme.* XXXVII.

{ *Here taught we be* / *That we deny* } *our ſelfe (in hart) to hang of God,*

{ *How good ſhall well* / *And euill ſhall euill* } *at laſt (in ſtate) haue their abode*

Noli emulari.

1 ENue thou not: men obſtinate,
Ne fret (in hart) ne ſtryue wyth them:
Enuy thou nat: theyr wycked ſtate,
A tyme (but ſhort) to row the ſtreme.

2 For ſone as hay: they ſhall away,
as (witherd) graſſe cut downe I ſay:
So ſwiftly fade: as herbe the blade,
how gréne (and freſh) ſo euer it lay.

3 Truſt thou the Lord: hold faſt hys worde,
be doyng ſtill good (righteous) déede:
Dwell thou in land: hold ſtill thy hand,
in truth (and reſt) thy fayth to féede.

4 Thus thy delyte: ſhall God be ryght,
to hym than ſet thyne (eare and) hart:
What mynde can craue: or wyſhe to haue,
God wyll it full (ryght ſone) impart.

5 Commit thy way: thy ſtate and ſtay,
to Gods (moſt ſtrong) all louyng grace:
Truſt hym in fayth: for what he ſayth,
he bringth it well to (redy) paſſe.

6 Ye will erȝelle : thy ryghteouſnes,
at length (of tyme) as ſunne ſo bȝyght:
And will endue : thy iudgement true,
wyth lyght as none (doth ſhyne) in ſight.

7 Be ſtill in God : abyde hys rod,
let hym (alway) do what he wyll :
Fret not I rede : though wycked ſpede,
who ſueth (ſo fall) all counſayles euill.

8 Recede from ire : no tyme conſpire,
wyth them (to go) thy heate refrayne :
Els ſhall thy will : be moued ſtill,
to counterfet theyr (wycked) brayne.

9 Maligners all : ſhall haue a fall,
They ſhall be (all deepe) roted out :
Where who abyde : the Lord theyr guide,
ſhall vſe (at wyll) the lande no dout.

10 Wythin a whyle : all wycked wyle,
ſhall paſſe (away) and melt to nought :
Hys place wheras : late greene he was,
ſhall not be found though (fully) ſought.

11 But yet the meeke : ſhall as they lyke,
enherite ſure : the (ſtable) earth :
God wyll theyr ſtreſſe : In heauen refreſhe,
wyth ſtoȝe (and choyce) of peaceful myȝth.

12 Th'ungodly ſeeke : againſt the meeke,
his counſayles mad to (weaue and) warpe:
Ye gnaſht hys teeth : yf nought he ſeeth,
in lyke of them (in ſhame) to carpe.

The

13 The Lord ſhall let : hys wrath and threat,
and laugh at hym (full dry) in ſcorne :
For he doth ſee : hys day to bee,
at hand to wayle (full ſore) forlorne.

14 Theyr ſword drawne out : bow bent ſo ſtout,
the wycked (ſort all) redy hath :
To bryng the pore : to death hys dore,
to kill the iuſt in (hatefull) wrath.

15 Theyr ſword ſo fierce : theyr hartes ſhal pierce
themſelfe agayne (ſo iuſt) to quyte :
Theyr bow ſo bent : ſhall be but rent,
and voyde ſhall be theyr (irefull) myght.

16 A little ſtore : got iuſt before,
to ryghteous man is (alway) more :
Than is the ſod : and all the god,
of (ſuttle) man that craftly therfore.

17 The armes and fleyghtes : wyth all the bayſes
of wycked man ſhall (ſhortly) quayle :
Yet wyll the Lord : the iuſt afforde,
theyr holde (and truſt) ſhall neuer fayle.

18 God knowth the dayes : and loueth the wayes
of godly men (theyr lyues) to ayde :
From tycle chaunce : theyr heritaunce,
ſhall laſt (in tyme) for euer ſtayde.

19 In perilous dayes : of dreadfull frayes,
they ſhall not ſtand (in feare) amaſde :
In tyme of dearth : of barren earth,
theyr (ſtore and) plenty ſhall be blaſde.

6 Ye will eꝛpꝛelle : thy ryghteoulnes,
at length (of tyme) as ſunne ſo bꝛyght:
And will endue : thy iudgement true,
wyth lyght as none (doth ſhyne) in ſight.

7 Be ſtill in God : abyde hys rod,
let hym (alway) do what he wyll :
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who ſueth (to fall) all counſayles euill.

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Els ſhall thy will : be moued ſtill,
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9 Ualigners all : ſhall haue a fall,
They ſhall be (all deepe) roted out :
Where who abyde : the Lord theyꝛ guide,
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ſhall paſſe (away) and melt to nought :
Hys place wheras : late greene he was,
ſhall not be found though (ſtyll) ſought.

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13 The Lord shall let: hys wrath and threat,
and laugh at hym (full dry) in scorne:
For he doth se: hys day to bee,
at hand to waple (full sore) forlorne.

14 Theyr sword drawne out: bow bent so stout,
the wycked (sort all) redy hath:
To bryng the pore: to death hys dore,
to kill the iust in (hatefull) wrath.

15 Theyr sword so fierce: theyr hartes shal pierce
themselfe agayne (so iust) to quyte:
Theyr bow so bent: shall be but rent,
and voyde shall be theyr (irefull) myght.

16 A little store: got iust before,
to ryghteous man is (alway) more:
Than is the good: and all the good,
of (suttle) man that craftly store.

17 The armes and sleyghtes: wyth all the baytes
of wycked man shall (shortly) quaple:
Yet wyll the Lord: the iust afford,
theyr holde (and truste) shall never fayle.

18 God knowth the dayes: and loueth the wayes
of godly men (theyr lyues) to ayde:
From tycle chaunce: theyr heritaunce,
shall last (in tyme) for euer stayde.

19 In perilous dayes: of dreadfull frayes,
they shall not stand (in feare) amasde:
In tyme of dearth: of barren earth,
theyr (store and) plenty shall be blasde.

20 But wycked men : ſhall peryſhe then,
gods foes though (they be) hye aloft,
Yet lyke the ſunne : ſhall they conſume,
as (melting) fat of lambes ſo ſoft.

21 The wycked man : he borow can,
but wyll not pay (hys det) agayne :
The ryghteous man : to lend he can,
and fælth therin no (bitter) payne.

22 Gods bleſſed men : deperoted then,
ſhall raygne (at will) and haue their fyll :
Gods curſed men : by roted then,
ſhall ſterue (for lacke) and want they? wyll.

23 The Lord is guyde : at good mans ſyde,
hys kynde of lyfe (be ſo) alowth :
Hys ſteps and gate : hys lyfe hys ſtate,
God guideth (full ſure) and it auowth.

24 Ak chaunce he ſlippe : by humayne tryp,
yet (fully) flat he falth not down :
Gods hand hym ſtayth : and vnder layth,
to keepe hym (full both) ſafe and ſound.

25 Ayong haue bene : now olde am ſene,
the iuſt (as yet) A neuer knew :
Once deſtitute : or yet hys fruite,
to ſeke they? bread (in nede) vndue.

26 The iuſt man wull : be mercifull,
ſtill lendth (hys good) he bourdth not than :
And yet hys ſæde : in grace ſhall ſpæde,
both bleſt (and prayſd) of God and man.

Flæ

27 Flée thou all euill : wyth hart and wyll,
do good that God (of thée) requyryth :
Than truſt thou ſure : long tyme t'endure,
to haue (all thyng) what hart deſierth.

28 For God loueth ryght : and wyll not quyte,
geue vp hys ſayntes (for aye) to wayle :
Hys deare elect : be euer kept,
where wycked ſéede ſhall (folwly) quayle.

29 The ryghteous man : moſt ſtable than,
the earth (at reſt) inherite ſhall :
Therin to dwell : moſt ſafely well,
for euer (ſure and) not to fall.

30 The ryghteous mouth : is traynd in ſouth,
in wiſdom (godly) all inured :
Hys tonge wyll talke : all wyſdomes walke,
in ſentence ryght (alway) aſſured.

31 For why Gods law : is all hys awe,
and ſhet in hart : (it is full fall :
Hys lyfe and gate : as ſtable ſtate,
ſhall neuer ſlyde (once made) agall.

32 The wycked pyre : they wote to ſpye,
the walke (and trade) of ryghteous man :
They ſearch and ſéke : ſome cauſe to pyke,
to kill hym (quyte and) if they can.

33 But God hys ſtrength : wyll not at length,
leaue them in theyr foule (ſuttle) handes:
To be condemnd : by foes ſo fremde,
at ſentence (nye ſo) when he ſtandes.

Truſt thou the Lord : kéepe faſt hys worde,
34 for he wyll thée on hye promote :
To holde the land : where wycked band,
at eye (ryght downe) ſhall fall in ſote.

For I euen I : haue ſpyed wyth eye,
35 the wycked (wyght M) far a loft :
So ſtrong to ſée : as Ceder trée,
ſo grene (and freſhe) as bay full oft.

Tho went I by : hys ſeate to ſpy,
36 but lo (full ſone) it was agone :
I ſought hys place : to ſée hys grace,
fye (ſtable) place then had he none.

Thys is the ſumme : ſone god become,
37 in cliffe (alway) be innocent :
Hold truth full faſt : for truth at laſt,
bringth (ioyfull) peace with gods aſſent.

38 But wretched men : who wicked ren.
by heapes ſhall fall in (ſhamefull) feare :
Their fortune falth : their pleaſure palth,
their ende (of dayes) is wofull chere.

Where helth and welth : from God himſelfe.
39 to righteous men ſo (faſtly) growth :
He is their ſhield : their ſtrength in field,
when trouble (chance or) ouerflowth.

40 God them ſhall fence : and ryd them thence,
where (proudly) rule all wycked men :
He wyll them ſaue : for why they haue,
their truſt (and hope) in hym agayne.

The

The Collecte.

O Father which art the aſſured ſtay and bliſſe of all righteous men, for thou neuer forſakeſt them in hunger, ne yet permitſt them to be ouercome in the battayle of tribulation, we beſeche thee to defend vs wyth that ryght hande of thyne, which thou vſeſt redily to reache to them which be in daunger, from periſhyng therein, graunt thys for thy ſonnes ſake, to whome, &c.

The Argument. Pſalme. XXXVIII.

Meeke Dauid prayde: and ceaſed nat,
In woe diſmayde: nye dead in that,
Yet ſo arayde: he faltred nat,
In God he ſtayde: he altered nat,
No further ſtrayde: he varied nat,
But thus he ſayde: he taried nat.

Domine ne in furore,

1 O Lord to ſore: correct me not,
In angers ſtore: oh checke me not,
For ſinne the ſore: abiect me not,
O Lord abiect me not.

2 Thy irefull dartes: be aſperous,
They pricke my hart: moſt dolorous,
Thy hand ſo ſmart: is burdenous.
Reiect me not.

3 There is no helth: in all my fleſh,
Thy wrath my wealth: doth ſo repelle,
My bones themſelfe: for ſinne want peace.
Abuſe me not.

My ſinnes my hede : haue ouerflown,
4 As heauy lead : they be ſo grown,
Theyr fearefull dread : haue down me thrown
Refuſe me not.

My woundes do ren : and ſore they ſtinke,
5 Alaſſe the dynne : them when I thinke,
My foliſh ſinne : I do forethinke.
Deſpiſe me not.

In far great wo : lowe am I brought,
6 My treſpace ſo : my payn hath wrought,
All day I go in mournyng thought.
Repryſe me not.

My loynes are fyld : with ſore diſeaſe,
7 My fleſhe is ſpyld : and haue none eaſe:
Al parts be ſtyld none haue releaſe.
Suppreſſe me not

Full weake I lye : deiect in ſtreſſe,
8 I roard on hye : In carefulnes,
My hart ye ſpye : remedyleſſe.
Oppreſſe me not.

O Lord thou ſpieſt : what would I fayne,
9 And thou aduiſeſt : my gronyng payne,
Yet me denyeſt : to helpe agayne.
Repreſſe me not

My hart doth pant : ah wofull wight,
10 My ſtrength is ſcant : and all my might,
Myne eyes do want : their ſence and light.
Bewound me not.

My

11 My louyng frendes: from me they flée,
With careles myndes: my griefes they ſée,
My kinne them wyndes; full far fro me.
Confound me not.

12 My foes which ſought: my lyfe to ſpill,
Cloſe ſnares they wrought: to catch me euil,
They talkt of nought: to trap me ſtill.
Beſhame me not.

13 I yet kept me: as deafe I were,
As dumme to ſée: in tong and eare,
Their ſcornes at eye: I dyd them beare.
Defame me not.

14 As one I lay: wythout an eare,
My mouth all day: I dyd not ſtere:
No checkes I lay: to all thys geare.
Deface me not.

15 For Lord in thée: I had my truſt,
My God moſt frée: thou art ſo iuſt,
And thou for mée: ſtill anſwer muſt.
Diſgrace me not.

16 As thée my guide: I prayd in boyce,
That they to wyde: ſhould not reioyce,
To ſée me ſlide: to fall in choyce.
Abaſe me not.

17 For ſinneſull det: ſuch plages to beare,
In dolour great: it made me feare,
My hart is fret: to feele them neare.
Detrude me not.

18 I will confesse my wyckednes,
My sinnes excelle in heauines,
O Lord my foelle the more redresse.
Exclude me not.

19 My foes be strong: they liue at ease,
They hate me wrong: they do not cease,
By heapes in wrong: on me they preasse.
Detect me not.

20 Who dyd requyte: my good wyth euill,
They dyd me spyte: they would me spill,
For that the ryght I did fulfill.
Detect me not.

21 Thou seest my state: forsake me not,
To theyr great hate: betake me not,
Lord God to late: awake thou nat.
Forsake me not.

22 My Lord of wealth: oh tary not,
From thée thy selfe: oh bary not,
That I in health: miscary not,
My Lord my God: O tary not.
Oh tary not.

The Collecte.

SEnd out Lord thy sauing health vpon our infirmi-
ties, euē thou that art moste louing Phisition to all
our woundes and sores, and graunt that we may be-
wayle to thee all our sorrow and heauines in true re-
pentaunt hartes, and that we may bee able to subdue
all the assaultes of sinne. Through Christ.

The

The Argument. Psalme. XXXIX.

{ When Dauid sawe the world so bad: God mens wrath to scorne,
To God in hart complaynt he had: bridling crosse borne. }

1 I Full decreed my wayes to wayte: least I in tong myght erre,
To stop my mouth with moste ll fraye: nye me while sinners were.

2 By silence long, euen dom I was: from euill I held my peace:
It fret me sore good thinges to passe: my griefes so dyd not cease.

3 My hart within was set on heate: thus musing fire it tooke:
My tong brake out, some thyng to treate: then silence I forsooke.

4 Tell me myne ende O Lord I sayd: what number haue my dayes:
That I may know how long dismayd: I here shal lyue in frayes.

5 My dayes lo thou at fyngers hast: a span in brede they bee,
My life to thee as nought is cast: lyues man whole vanitie.

6 In shadow darke mans walke is set: in broyle he toyleth in vayne:
He heapth and heapth and knoweth not yet: who reape shall all hys (payne

7 Now the O Lord what loke I for? while men thus earth do wrote
My hope no dout thou art in store: thou art my health and bote.

8 To scape thy rod deliuer me: from myne offences quite:
And make me not a scorne to be: to men of folishe spite.

9 Lord dom I sayd in patience: not once my mouth to ope:
For this thou dydst by prouidence: to proue my fayth and hope.

10 Remoue thy scourge from me to flye: by sinne I know deserued,
Thy hand so smart hath spent me nye: be I yet (Lord) preserued.

11 For when for sinne thou scourgest man: by plages down sent fro the
As cloth by mothe, hys soule doth wan: all men then brittle be.

12 Heare Lord my sute, and harke my cry: not dealely heare my teares
For Pilgrim straunge with thee I lye: as were my fathers yeares.

13 O spare me then, that I my strength: recouer may therfore:
Before I go from hence at length: and after seene no more.

The Collecte.

KEepe thou our way O heauenly father, that we offende not in our tonge, ſo that we may be kindled wyth the ghoſtly flames of vertuous meditations, & that we heape vp ſuch treaſures in thys mortall lyfe to reape the glory of lyfe immortall in the perfect fruition of thy glorious maieſtie, through Chriſt.

The Argument. *Pſalme. XXXIX.*

King Dauid prayed as dumme to go,
before his cruell foe,
To ſcape from his woe: of ſinne to be quyte,
And ſayth that man is vanitie right
Euen mere vayne vanitie light
Vayne vanitie light.

This pſalm aforeſaidin an other Metre.

1 I Pane decreed: to wayte my wayes,
leſt tong ſhould faute by ſtrayes:
My mouth will I kepe: with bridle to tye,
While that I know my foe to be bye.
While he in banitie lyggeth,
In banitie lyggeth.

2 I held my tong, & nothyng ſpake,
In ſilence domme I layde,
So lothe to reply: although to my payne,
Great grieke I felt: god wotte to reſtrayne,
In world ſuch banitie raigneth,
Such banitie raigneth.

3 But muſing thus: I was in heat,
My hart did ſoze me freat:
For fire the payne: prouoked me much,
At laſt I ſpake: wyth murmuryng grutch,
I ſaid the banitie ſuch,
The banitie ſuch. La.

4 Lord let me know : myne ende of dayes,
the number how it layes :
So truely to touche, the certeintie yet,
How long ſhall nature reſpite her det,
To wayle my vanitie great,
My vanitie great.

5 As ſpan thou metſt : the dayes of myne,
And nought they be to thyne :
In breuitie ſet, all wrapped in feare,
God hap ſo far : great magre ſo neare,
Man is but vanitie here,
But vanitie here.

6 In ſhadow darke : man toyleth wyth payne,
and verth himſelfe in vayne :
So gat her he deare : gods carefully kept,
He knowth not yet, by whome to be rept,
So deepe in vanitie ſlept,
In vanitie ſlept.

7 And now O Lord what is my hope,
where men thus blyndly grope :
Thou truly my ſcope : art onely to be,
For man we know but ſhadow to bee,
Whole ſet in vanitie he,
In vanitie he.

8 O ryd me Lord that am ſo thrall,
from myne offences all :
That neuer I fall : as mocke and a ſcorne,
Of wycked men : wyth teeth to be torne,
Who be in vanitie borne.
In vanitie borne.

And downe I went in all my payne,
9 In mouth I dyd not playne:
I mynded agayne thy doyng among,
Thou wylt the cult to suffer a wyong,
Of man in vanitie strong,
In vanitie strong.

This plage for synne yet take alway,
10 O Lord to thee I pray,
For walted I lay: thy hand is so fell,
Thy terrours great: my conscience swell.
I face my vanitie well,
My vanitie well.

When thy rebukes: mans synne correcth,
11 Hys strength is sone deject:
Hys beauty so checkt: thou bringst it a sleepe,
As mothe in clothe: when fully they creepe,
Eche man is vanitie deepe,
As vanitie deepe.

Expende my cry: bowe downe thyne eare,
12 O Lord my prayer heare:
My teares be thou neare: for straunger I am,
And ghest wyth thee: my fathers the same,
And they by vanitie lame,
By vanitie lame.

O spare a tyme: and ceale my payne,
13 my strength to wynne agayne:
Before to refrayne: eare death doth me spy,
Consumde by thee: wyth irefull eye,
Lest I in vanitie dye,
In vanitie dye.

The

The Argument. Psalme. xl.

As Dauid prayed : ſo Chriſt may we ſee,
Himſelfe to geue : full ready to bee.
To God with thankes : moſt hartely free,
And ſo they ſpied : theyr foes for to flee.
They miſt not to ſee.

Expectans expectaui.

1 BY ſtedfaſt watch : I mayned in ſpite,
The Lord of heauen : and ſtayd on his myght,
At laſt he bowde : to ſhewe me hys light,
And heard my cry : that I dyd endight.
Hys eare was ſo ryght.

2 He brought me forth : of horrible pit,
In lome and clay : depe myred in it :
On ſtable rocke : he made me to ſit,
Beſides man was : and guyded my fate.
In tourney ſo fit.

3 A ſong full new : he put in my mouth,
To ſing to God : hys land for hys ſoth :
For he kynde thanke : moſt gentily alouth,
Mkinſt men eke : theyr hartes he anouth.
So frendly he bauth.

4 Myne acte ſhal cauſe : full many to ſée,
How God is gud : moſt bountie and frée,
In feare to hym : in hart to agrée,
In hym to truſt : all errour to flée.
God lauded to bée.

5 Who truſteth in God : is bleſſed in hart,
Though wo hym berth : how euer it ſmart :
From God hys Lord : yet will not aſtart,
To proude men ſuch : as fables impart.
Wyth lyes ouerwhart.

6 My God and Lord: thy wonders be hye,
None can thy thoughts: by reaſon eſpye:
Thou bearſt to vs: though I dyd apply,
I could not tell: the number at eye.
Them halfe to deſcrye.

7 No ſacrifice: do worke the delyght,
Meate offerings none: do pleaſe thée aryght:
But eares vnbit: thou ſhopſt vs by might,
Whole offerynge brent: ſo ſinne for to quyte.
Thou longſt not the ſight.

8 Then ſayd I ſtrayt: moſt duely to thys,
Lo here I come: not ſlowly remiſſe:
In volume booke: there written it is,
Of me in chiefe: wythout any mis.
Thy name for to bliſſe.

9 Thy wyll to do: all whole am I bent,
My God moſt hye: wyth gentle aſſent:
To thy ſwete law: my hart doth relent,
Wherby I truſt: no tyme to repent.
My choyce to lament.

10 Thy iuſtice great: my ſelfe ſhall I ſtrayne,
To thy great church: to tell it agayne:
No tyme my lippes: from it will I frayne,
And that thou knoweſt: moſt certainly playne
Thy loue to retayne.

11 Thy ryghteouſnes: I hid not in hart,
Thy truth and health: I glad dyd impart:
I kept not cloſe: how louely thou wart,
Thy fayth to ſolke: I ſpred it in part,
So truſty thou art.

To

12 To me allway: thy mercy reſerue,
That I may thée: moſt faythfully ſerue:
Let thy ſweéte grace: me daily preſerue,
Thy healthfull truth: that I may deſerue.
So neuer to ſwerue.

13 I am beſet: wyth troublous woes,
My ſinnes ſo fell: do threat me to loſe,
As heares of head: in number they roſe,
My hart is faynt: it ſelfe to repoſe.
So faintly it goes.

14 O Lord aſſent: to ſende me thyne ayde,
To ryd my foes that make me afrayde:
Make haſt to helpe: before I be layde,
I dye if helpe: to me be denayde.
As wholy decayde.

15 Who ſéeke in hate: my ſoule for to kill,
Let ſhame them take: ſo curſed in will:
Confound them all: which ſéeke me to ſpill,
Let them fall backe: that wiſhe me ſo euill.
That I may be ſtill.

16 Wo worth them all: which me do defye,
And ſhame for mede, that they myght aſpye:
Againſt me who: ſo daily replye,
And in my payne: ſay fye to the fye.
Where health myght they cry.

17 Let theſe in thé: be ioyfully glad,
Which ſéeke thy name: which be not adrad,
To loue thy health: no tyme be they ſad,
That (God be prayſde) by them may be ſayd.
For mercy ſo had.

18 Though poꝛe I go: and nedy I bée,
The Loꝛd ſo good: yet caꝛeth foꝛ mée:
Thou art myne ayde: my ſuertie frée,
To tract thy tyme: Loꝛd neuer agrée.
From me foꝛ to flée.

¶ The Collecte.

O Lord almighty, which art the inuincible defender of all thy true ſeruauntes, and ſo by prophecies were ſo promiſed as is recorded in the head and principall booke of the law. We beſeche thee to graue in our hartes thy holy lawes, wherby we may be able to denounce thy onely righteouſnes, through, &c.

¶ The Argument. Pſalme. XLI.

Ye ſee how Chriſt makth here hys mone,
Agaynſt the Iewes to ſpeake:
So may the iuſt when he do grone,
Gods cauſe not hys bewreake.

Beatus qui intelligit.

1 That man is bleſt: that counth in hart,
the poꝛe (afflict) and nedies payne:
Foꝛ he in day: of bitter ſmart,
hym God (hys Loꝛd) wyll eaſe agayne.

2 God wyll hym kepe: and ſaue hys lyfe,
and bleſſe (wyth wealth) in earth hys ſtate:
And ryd hys ſoule: from harme and ſtryfe,
of all hys foes: in (deadly) hate.

3 The Loꝛd will eaſe: whan he on bed,
al wꝛapt (in payne) lyth ſicke full oft:
And comfoꝛt ſend his paynfull hed,
thou tournſt (O Loꝛd) his couch full ſoft.

In

4 In payne I fownd: and sayd to thee,
Haue mercy Lord (right sone) on me:
Heale thou my soule: and make it free,
For I (full oft) haue sinned to thee.

5 Mine ennyes thus: sayd wrathfully,
their (angry) harts: so sweld in spite:
Why doth he lyue: when shall he dye?
his name (and fame) to perishe quyte.

6 And if they came: to visite me,
they glosde (in craft) as they were payne:
Their hartes to guile: do full agree,
and out (from thence) spake lyes agayne.

7 My foes in one: close rounded they,
agaynst me whole: they (ioyntly) met:
Euen me with lyes: they did I say,
vnworthely (with guile) befet.

8 They sayd he wrought: some euyll deuise,
that God him thus (so sore) doth strike:
No life no more: God let him rise,
that now (in bed) he lyeth so sicke.

9 Yea euen my frendes: familiar,
at me (in scorne) they lyft their heles:
Euen they that farde: as I dyd fare,
yet me (to trap) they markt at meales.

10 To mercy yet: Lord condescende,
to me so pore: (in hart) I call:
Rayse me agayne: that I may mende,
I shall (therfore) reward them all.

11 By this I knowe: thy loue to me,
for that (O Lord) myne enmies all:
From triumphes yet: full far to be,
to see (at eye) my house to fall.

12 For thou respectes: myne innocence,
wherin thou didst: me (stronglye) kepe:
So shall thy grace: well strength me hence,
(I trust) euen nye: thy face so meke.

13 O blessed be: of Israell,
thys (mighty) God: and Lorde agayne:
So be it aye: of men so well,
wyth twise (at ende) Amen, Amen.

The Collecte.

MOst gentle remitter of sinne almighty God, who louingly shewest the way to escape all daungers to such as be mercifull to theyr brethren in their necessities, we beseche thee to ease our diseases, that where thou doost chastise our carnall offences, yet wyth mercy graunt vs health of soule, through Christ.

¶ The ende of the first booke.

(:::)

Here beginneth the ſecond booke of Pſalmes.

The Argument of Pſalme. XLII.

As Chriſt (the Lord) for hym and hys,
In truſt did pray: in (paynfull) ſtreſſe:
So man euen like, as did his head,
May truſt the ſame: (in worde) expreſſe.

Quemadmodum ceruus.

1 Euen lyke (in chaſe) the hunted Hynde,
the water brookes: (doth glad) deſire:
Euen thus my ſoule: that faintie is,
to thee (my God) would fayne aſpire.

2 My (wery) ſoule: dyd thyrſt to God,
To God (the fount) of lyfe and grace:
It ſayd euen thus: when ſhall I come,
To ſee (at eye) Gods liuely face.

3 My teares in ſtede: of (foode and) meate,
Both day and nyght (to me) they were:
Whyle that all day: rebukers ſayd,
Where is thy God: (fra thee) ſo far.

4 When this (O Lord) came ſone to hart,
I yet (therin) recomfort felt:
And truſt to lead: the people forth,
to go (full glad) where thou haſt dwelt.

5 To ioy in (hart: and) voyce of myrth,
Wyth laudes & thankes (moſt due) alway:
Among thy folke: when that they keepe,
So hye (in light) theyr holy day.

Why

Why castes thy selfe : than (sadly) downe,
9 My (sawly) soule : I sayd no lesse :
Why layest in me : so painfully,
In (grenous) wo : and carefulnes?

No earthly thyng let
But thou thy trust : (and hope) in God,
Let (earthly) thyng : not thee amase :
I wyll hym thanke : for all his helpe,
In sight (most sure) of hys good grace.

6 My God my soule : is (dayly) vext,
Wyth inward paynes (& pangs) so thrill :
I mynde thy workes : in Jordan yet,
so done (by thee) next Hermon hill.

7 As deepe (profound) so deepe rebounds,
at (dreadfull) noyce : of thy great showers
Thy streames by course : so ouerflowes,
My soule (alasse) the payne deuoures.

8 But God yet will : (commaund) the day,
To shyne (most clere) me grace to see:
My night of wo : shall prayse hym than,
Who kept yet lyfe : (to byde) in mee.

9 Thou art my strength: (alone) O God
I myght therby) than playne in wo :
Why hast me thus : forgot so quyte,
So sad to go : for (mortall) so.

10 It pierceth my bones (as sharpe) as sword
To heare my foes : in (cruell) spyte :
They daily thus : at me vpbreyde,
Where is (become) thy God of myght?

Why

11 Why art thou then: (I ſay) my ſoule?
So dert (wyth griefe) and proſtrate ſo?
Why makeſt in me: ſo much a do;
Where God is frende: in (all thy) woo.

12 O put thy hope (I byd) in God,
I truſt (therto) in tyme and place:
He is my God: whom I wyll thanke,
My face ſhall ſee: hys (helpyng) grace.

The Collecte.

O Lord which art the onelye chearer of mans conſcience and countenance wyth the aſpect of thy face which the ſoules of thy faythfull ſeruauntes do long to beholde. We beſeche thee, that whyle we ſeke thy fauour by the manifold teares of our compuncte myndes, we may be watred wyth the heauenly ſhowers of thy grace, to place thee within the tabernacle of our hartes. Through, &c.

The Argument. Pſalme. XLIII.

{*For Saule hys wrong* / *Prayd Dauid ſtrong*} {*among Philiſtians*}

Iudica me Domine. {*The poore euen ſo* / *To God in woo.*} {*may thus theyr cry auance.*}

1 O God eterne: as iudge diſcerne
my cauſe, from folkes vncleane:
And ryd me ſo: from man that go,
in vyce, and guyle doth meane.

2 My God of myght: thou art of ryght,
Why haſt thou dryuen from thée?
Whyle thus go I: ſo mournfully,
at mens hoſtilitie.

3 Send out thy lyght: and truth to ſight,
to leade and guyde my way:
To ſée thy place: thy hyll of grace,
where thou doſt reſt all day.

4 That I may go: Gods aulters to,
to thée my God euen tyll:
To thée my ioye: my God and roye,
wyth harpe thée thanke I wyll.

5 My ſoule ſo dull: why art ſo full,
of griefe and heauines?
Why ſtandſt agaſt: as helpe were paſt
ſuch thoughtes why doſt impreſſe?

Put all thy truſt: in God moſt iuſt,
I wyll hym thankes extende:
He ſhewth me grace: euen nye at face,
as God all health he ſendth.

¶ The Collecte.

WE call vpon thee wyth moſt harty ſupplication O God which art the eternall fountayne of all light ſhyne on vs the glorious lyght of thy truth, whyle we here trauayle in thys world, to be illimited wyth the beames of euerlaſting lyght of glory in the worlde to come, through, &c.

The

The Argument. Pſalme. XLIII.

This pſalm aforeſaidin an other Metre. Iudica me Deus.

Poore Dauid preſt by tyranny,
Of wilfull Saule: who could not blin,
For his blacke garde: to ſearch hym nye,
Prayth thus to God his helpe to winne,
And wyſeth that he his cauſe would try.
He thus beginneth.

I

AH iudge me God: O iudge moſt true,
Diſcern my cauſe: by power oppreſt
Vnfaintly men: do me purſue
By lawes vniuſt: my right depreſt,
Which yet thy word: allowth full due,
O geue me reſt.

1. Reg. 24. Rule me to ſcape: that wycked man,
That ſinfull Saule: of ſhameles face,
2. Theſ. 2. Who boaſteth himſelfe: all that he can,
And doth vſurpe: thy godly place,
Whoſe power by ſlette: and ſinne began.
O iudge my caſe.

2

Know this I do: my God thou art
To thée my ſtrength: I whole appeale,
Why putſt me backe? why ſtandſt apart?
My ſtate to thée: I iuſt reueale,
Why turnſt from mée: thy louyng hart?
O mercy deale.

Eternall God: why go I thus,
Aſhamd in face: and vily checkt:
My cauſe but made: opprobrious,
Why doth my fo: thus me reiect?
To beare me downe: ſo rigorouse
O me reſpect.

3 Returne thy light : my hart to cheare,
Perfourme thy layth : that thou hall hight :
Thy lyght and truth : let it appeare,
To teache the blynde : thy worde ſo bryght,
That it may rule : as lawe moſt deare,
O kepe thy ryght.

Make haſt O Lord : and bring me nye,
Thy holy hill : to ſing thy prayſe :
Thy truth and lyght : of ſanctuarie,
Will be my guide : in all theſe frayes,
Expell thys croſſe, thys miſery.
O cheare my dayes.

4 That I may go : gods aulters to
To offer thankes : in ſacrifice ;
In hart deuout : as due is ſo,
Yea nye in light : to God to riſe
My God of ioy : eaſe thou my wo,
O glad myne eyes.

That thou alone : haſt geuen reliefe,
I thée wyll laude : wyth harpe and lute :
My God intiere : my helpe in chiefe,
Thou ſhalt my foes : for me confute,
So me to ayde : to eaſe my griefe,
O heare my lute.

5 Why then my ſoule : art thou ſo ſad?
Why fretſt within : why troubleſt me?
So ſoule diſmayd : in thoughts beſtad,
Knoweſt not that God : thy God is he?
Call thys to mynde : to make thée glad,
O make me frée.

Trust

Euen truſt to God : in ſtablenes,
No more but truſt : for ſure he is,
I will hym yet : with lawdes confeſſe,
For he wyll cheare : my face iwis,
My God my helth : he is no leſſe.
O graunt all this.

¶ *The Collecte.*

ALmighty God the fountayne of lyght euerlaſting we ſue vnto thee and moſt earneſtly craue of thy bounteouſnes, that thou wouldeſt ſende downe thy truth and veritie into our hartes, & repleniſh vs wyth the clearenes of thy eternall lyght, thorough Ieſus,

The Argument. Pſalme. XLIIII.

This Pſalme wyth God expoſtulath,
That helpe he long delayes :
It prayth for men all deſolate,
In olde reſpect of dayes.

Deus auribus.

1 O God ſo good : before theſe dayes,
we hard with open eares :
The fathers ſage : tolde vs thy wayes,
thy workes of olde ferne yeares.

2 How thou expulſt : the heathen rout,
to plant thy people dere :
What people ſtout : thou dydſt wede out,
to rote the fathers there.

3 Not they by ſworde : did winne the land,
their owne arme ſaued them not.
But thy bright face : thyne arme and hand,
ſuch loue at thee they got.

Aa.ij. Thou

4 Thou art my kyng: O God my weale,
none other sue I to:
As once thou holpſt good Iſraell,
helpe Iacobs flocke euen so.

5 By thée our foes: down shall we throwe,
our hornes shall burte them downe:
In thy greate name: full well we know,
to make our foes allowne.

6 For truſt is none: in strength of bowe,
that we can bende and draw:
My swoorde to weake: my strength to lowe,
to helpe not worth a strawe.

7 But onely thou: euen onely thou,
sauelt vs from all our foes:
Thou fill'ſt them all: with shame inough,
at vs that hateſull goes.

8 Of God aboue: we make our boaſt,
all day in thankefull part:
To prayſe hys name: in euery coaſt,
Sela for euer full in hart.

9 But what meanth this thou art so far,
wherby our shame thou ſeak:
Where thou wert wont to be so nar,
our armies now thou leak.

10 Thou makeſt vs fall to turne our backes,
vpon our enemy:
And who vs hate with spiteſull crackes,
they spoyle our goodes at eye.

Thou

11 Thou lettest vs all as sharpled sheepe,
to be deuoured quyte:
As scattred flocke we mourne and weepe,
among the Paynyms spyte.

12 To heathen dogs uncircumcised,
thou sellst thy flocke for nought:
No gayne to thée do ryse in deede,
though we be solde and bought.

13 Thou makest vs all rebuke to take,
of them that neyghbours bée:
Of vs but scorne and scoffe they make,
about vs whome we sée.

14 Thou makst vs now as laughyng stockes,
a scorne vnto the heathen:
They shake their heades as we were blockes
deryded vp to heauen.

15 My shame and eke confusion,
standeth full to daunt myne eye:
My face all shame is put vpon,
no ende therof I spye.

16 We heare to dét the slaunderer,
how he blaspheméth our layth:
We sée our foe what hate he beareth,
how he to vengeaunce layth.

17 Though yet these thinges be come on vs,
we do not thée forget:
Nor froward lyke transgressours,
thy couenaunt we reiect.

18 Our hart yet standyth not turnd aside,
to seeke for other Gods:
Nor yet our steps: begone so wyde,
by wayes to walke in bryde.

19 No though thou hast: vs smitten sore,
where Dragons cruell dwell:
Though payned we be: and toss the more,
wyth death the shadowes fell.

20 Among thy plages: if we so euill,
should God in name forget:
To holde our handes: in straying will,
to other Gods beset?

21 Should not our God: inquyre for thys,
to searche where we become?
Who knowyth our harts and doth not misse,
the secretes all and some?

22 When thus for thée: all day we bée,
as dyawne to death and slayne:
Appoynted thus: as sheepe we sée,
to slaughter dryuen a mayne.

23 Then wake O Lord: why sleepst so déepe,
as though thou louedst not ryght?
Aryse, be nye: thy people keepe,
aye leaue vs not to spyte.

24 Why turnst thy face: so strangely,
we lowly sinners bée?
Why dost forget: our misery,
our troubles great to sée.

Our

25 Our soule is downe in dust: is brought and driuen,
euen iuste at deathes gate lyeth it,
Our bellies cleuen in paynfull sinowes,
to ground in feruent still sticke we.

26 Aryse O God: and helpe vs soone,
deliuer vs for thyne
For thyne owne sake: we be bydone,
for mercy we do call.

The Collecte.

ARise O God by thy mightye power to helpe vs from all tyranny of persecution, and where thou didst once for our fathers subdue al Heathen nations so deliuer vs from all our enemies bodely and ghostly through. &c.

The Argument. Psalme. XLV.

A laude ye see: of king and queene,
set out moste glorious:
But Christ and eke his spouse is seene,
more eye described thus.

Eructauit cor meum.

1 MY hart breakth out: swéete prayse to syng,
my song to kyng I make:
My tonge as swift: to do the thyng,
as scribe hys penne can shake.

2 More fayre thou art: more amorous
than Adams sonnes I say:
Thy spech of lippes: is gracious,
for God blest thee for aye.

As iiij. Wepon

3 Begyrd thy thigh : ꝓmes valiant,
with swoꝛd to banquish stout :
To thy owne lands : as mets it stand,
thy fame must shew it out.

4 In woꝛthip, spede : and ꝓsper, bye,
ryde on to fence the truth :
In mekenes clad : and equitye,
great acts thy hand ensueth.

5 Thyne arrowes kene : full sharply goes,
all folke to thee shall fall :
Among the mids : the kings his foes,
their harts to banquilhe all.

6 Thy royall thꝛone : O God is fast,
which euer shall endure :
Thy kingdoms mace : all right is cast,
to iudge in truth full sure.

7 Thou louest the right : and hatst the swꝛonge,
O God, thy God therfoꝛe :
With oyle of ioye : anoynts the stronge,
beyonde thy match the moꝛe.

8 Thy garments smell : of Aloes,
of Myꝛre and cassia :
From Iuoꝛy thells : out bꝛought they these,
to glad thy hart I say.

9 Among thy maydes : to bebonaye,
kings daughters there were tolde :
Thy right hande helde : the Quene to layꝛe,
in coloured cloth of golde.

D

10 O daughter heare: and ſée full kynde,
incline thyne eare to mée:
Thy people whole: caſt out of mynde,
thy fathers houſe to flée.

11 So ſhall the kyng: thy beawty lyke,
hys loue ſhall ioyne to thée:
He is thy God: and Lord to ſéeke,
wyth hart then ſerue hym frée.

12 So Tyrus land: ſhal thée enriche,
and they that richeſt ſtandes:
Shall bryng thée giftes: thy face to ſeache,
wyth thée to ioyne theyr handes.

13 Thys kynges ſweéte Quéene: is glorious,
all whole wythin to ſée:
Her garmentes wrought: all curious,
wyth gold enbroydred bée.

14 So brought ſhe is: before the kyng,
in clothe of néedle wrought:
Her Virgin maydes: her companieng,
her frendes ſhall nye be brought.

15 Wyth ioye and myrth: they ſhall full nye,
be brought to hym I ſay:
In palace there: moſt innerly,
where kyng hymſelfe doth lay.

16 Thy fathers romes: ſuch auncientes,
thy ſonnes ſhall inſt ſucceede:
Whom thou mayſt make: as Prelidentes,
all landes in rule to ſpeede.

17 Thy name to all: in memory,
I euer wyll denounce:
The people ſo: ſhall durably,
to thée aye thankes pronounce.

The Collecte.

O Lorde Chriſt the euerlaſtyng worde of thy father by whom he once dyd create, and yet dailye doth create all thinges liuyng, wee beeſeche thee to preſerue thy churche broughte together of diuers nations and countries, that we may all in pure hartes ſo loue thee in the righteouſnes of fayth, to attayne to the heuenly habitation with our welbeloued fathers, who lyueſt and raigneſt one God with the father and the holy ghoſt, worlde, &c.

The Argument. Pſalme. XLVI.

In this Chriſtes ſpouſe elect (full well)
Her thankes to God extendth:
For that he dyd her foes debell,
And that he her defendth.

Deus noſter refugium.

1 OUr hope is God and ſtrength (at eye)
he guideth wyth hys good hand:
A preſent helpe: in trouble nye,
hys grace therby doth ſtand.

2 For this we néde: not care (and feare)
though world be call in ſtowne:
Though hils to ſea: were throwen (euen there)
though all turne vpſide downe.

3 The waters though: they rage (in ſtreme)
how euer they do ſwell:
Though mountayns quake: at noyſe of them,
Sela yet iuſt man hopth full wel. For

4 For why ſweete brookes : and ſtoudes (full nye)
Gods Citie glad ſhall kéepe :
Hys holy place : and ſanctuarye,
God ſtrongly it doth kéepe.

5 God dwelth in myds : of her (alone)
no man ſhall her remoue :
Ryght early God : ſhall helpe her ſone,
hys church I meane aboue.

6 The heathen though : they rage (to londe)
and realmes reſiſt I ſay :
God raylde hys voyce : and ſo in londe,
our foes dyd melt away.

7 The Lord of hoſtes : ſo ſtrong (euen he)
Wyth vs he ſtandth to fyght :
Oo Iacobs God : our refuge be,
℣ Sela. we feare no humayne myght.

8 Lo come and ſée : how God (in wrath)
great meruayles aye hath wrought :
What landes to nought : he ſcatred hath,
how low they? Idols brought.

9 He put down warrs : and ſtryfe (in feare)
the whole world where they went :
He knapth the bow : and breakth the ſpeare,
wyth fire he charets brent.

10 Be ſtill and know : I ſay (all ye)
that God I am aryght :
To heathen all : knowne will I be,
the world ſhall ſée my myght.

11 The Lord of hoſtes: ſo ſtrong (from hence)
wyth vs he is I ſay:
And Jacobs God: is whole our fence,
12 Sela. our boaſt in hym doth lay.

¶ The Collecte.

MOſt truſtye refuge in all perylles and aduerſities which hange ouer vs O bleſſed Lorde to ſanctifie the inward tabernacles of our hartes, with the liuely ſprings of thy bleſſed ſprite, that we may truſt ſtedfaſtly in thee our God in all our battayles to haue the better hand, through Chriſt.

¶ The Argument. Pſalme. XLVII.

{ This Pſalme to ioy exhorth: all chriſten men in ſight:
{ That Chriſt by power aſcended ſo: whom glory ſued aright.

Omnes gentes.

1 TOgether clap ye handes: ye Gentils all be glad:
Reioyce to God in melody: with thanks for mercy had

2 The Lord is hie in power: and ought be feard I ſay,
He is the king of all the earth: to hym all thinges obey.

3 He ſhall ſo vnder vs: the people ſoone ſubdue:
All Gentils caſt at feete of vs: at vs their Lordes to ſue.

4 He dyd chooſe out all vs: an heritage ſo fayre:
Euen Jacobs hie magnificence: who he did loue as heyre.

5 God is aſcended vp: in ioyfull noyſe on hye:
with trumpets noyſe: as once his arke, euē thus vp hie did (ſkye.

6 O prayſes ſing to him: O prayſes ſee ye ſing:
Sing prayſes ſtill vnto our god: and laud him iuſt as king

7 For that our God is king: of all the world ſo rounde:
Sing ye his prayſe than prudently: to vnderſtāding ſounde

For

8 For God by ſtrength doth raigne: vpon the heathen all
God ſitteth vpon his holy ſeate: all thyng doth heare hys
(call.

9 The peoples heds be met: with Abrahams god a ſeede
Of god they be to ſhield the earth: but god doth the exceede

¶ The Collecte.

ETernall God which art the kyng of all worldes & realmes, whoſe kyngdome is aduaunced vpon all people and kynredes, we beſeche thee to ſubdue vnder our ſubiection all heathen vyce and ſinne, that whyle we ſing to thee our God in wordes of wiſdome and vnderſtanding, by thy ayde we may haue the better hande of them, through Chriſt our Lorde, &c.

¶ The Argument. Pſalme. XLVIII.

Gods Citie here } *a type of Chriſt hys ſpouſe.*
Is prayſed clere }

Magnus Dominus. *It teacheth agayne* } *of prayſe to pay theyr vowes.*
All Chriſten men }

1 GReat is the Lord: wyth hye accorde,
ſo prayſed ought to bee:
In citie great: where God is ſet,
hys holy hill to ſee.

2 For Syon hyll: is fayer ſtill,
of all the world the bliſſe:
This hyll ſo wyde: holdth North on ſyde,
Gods citie hye it is.

3 Our God euen thus: moſt glorious,
is knowne in palace great:
As refuge ſure: all men to cure,
that place is hys ſo neat.

4 For lo the kynges: theyr gatherynges,
in earth made her to spoyle:
Though thus they met: wyth fury whet,
yet her they could not foyle.

5 Her walles and holdes, they dyd behold,
and mervell all agast:
Theyr hartes were danke: theyr brags were blanke,
ettlones they downe were cast.

6 Such feares and panges, theyr harts so wrang
in tyme of theyr assaute:
As women knowes: theyr bearyng throwes,
wyth feares lyke were they fraught.

7 So dyd they quayle: as Tharsis sayle,
felt wreckt by wyndes of East:
For Paynyms all: be worthy fall,
Gods heritage to wrest.

8 As we dyd heare: so saw we neare,
Gods citye hye and strong:
Thys God of oures: the God of powers,
☞ Sela. wyll strength her aye from wrong.

9 As we conceyud: so we receyud,
O Lord thy mercy great:
For we dyd wayte: thy helpe most great,
in mydst of temple set.

10 As (EL) thy name: is strong in fame,
So is thy prayse well sene:
The world full out, and so no dout,
thy workes full ryghteous bene.

Let

11 Let Syon mount: her ioy recount,
let Iudas townes be glad:
For thys thy dome: to pull adowne,
theſe Paynyms frantike mad.

12 Walke ye about: the wals ſo ſtout,
of Syons goſtly houſe:
And tell her towers: her fortes and bowers,
her prayſe that ye may rouſe.

13 And marke ye well: how ſtrong ſhe dweith,
in bulwarkes how ſhe lie.
That ye may tell: it euery deale,
to your poſteritie.

14 This God euen hée: our God we ſée,
for aye and euer ſtrong:
He ſhall vs guyde: tyll death ſo lyde,
of hym ſhall be our ſong.

¶ The Collecte.

OMoſt terrible God moſt worthy to bee magnified in al thy workes, which art ſo glorious a prince in the heauenly Hieruſalem: enlarge vs in ſpirituall vnderſtandyng, ſo that after we haue receyued thy mercy in the mydſt of the temple of our hartes, we maye duely extoll thy name, through Chriſt, &c.

The Argument. Psalme. XLIX.

{The Iewes be here, / Reproued full nere,} {theyr honour not to se,

{It doth inuite / The Christen knights,} {of worlde the pryde to flee.

Audite om nes.

1 OHeare ye out: ye gentiles stout,
thys thyng that I wyll tell:
But ponder it: wyth eares vnshit,
thys world all ye that dwell.

2 Ye Adams brode: ye noble blod,
heare ye my spell and lore:
Both hye and low: all whole in row,
the ryche and eke the pore.

3 My mouth shall playe: all wisdomes way,
that will man kepe and saue:
My hart doth muse: most godly truthes,
all vnderstandyng graue.

4 I wyll incline: these eares of myne,
to parable full meete:
Myne wordes in harpe: my mouth wil carpe,
the sence though shall be sweete.

5 Why should I feare: euill dayes to beare,
to set on mucke my hart?
That euen my heele: of lyfe so euill,
at last myght bryng me smart?

For

6 For some there be : whose hartes ayde,
in goodes to put theyr trust :
And boast themselues : as carkyng elues,
of ryches store vniust.

7 No brother can : redeme a man,
from death though fayne he would :
Nor God to go : to offer to,
agreement who so should :

8 The pryce to great : herein is set,
from death a soule to bye,
That must he leaue : to gods alone leaue,
for aye in hym to lye.

9 That is to say : that he should aye,
byde here in mortall state :
That he no graue : should euer haue,
but lyue in pleasant rate.

10 For he may spy : that wyse men dye,
and perysshe all the sort :
As well the wyse : as rude and nyse,
to others leaue theyr port.

11 And can they thynke : that neuer shrinke,
theyr houses shall and tumes :
That they here still : shall dwell theyr fill,
and landes to beare theyr names.

12 It will not be : that euer he,
shall lack in glory gay :
But forth must go : as beastes they do,
in brittle state and way.

13 Lo this theyr way : is folishe stray,
they blunder blyndly thus :
And yet theyr brode : prayse this for good,
Sela. as fooles oblitious.

14 They shall lye depe : in hell lyke shepe,
and death shall gnaw theyr malwe :
But clere in lyght : of mornyng bryght,
the iust shall be their awe.

15 Theyr beauty gay : shall wast away,
in graue with stenche on sweete :
Theyr houses clene : shal not be sene,
for them so after mete.

16 But as for me : my God euen he,
my soule he iust will saue :
From hell the paine : in bleded haire,
Sela. my spirite to hym to haue.

17 But feare thou nat : ne deare thou that,
though one be welthy made,
Though now hys house, hys glorious,
in honours porshy trade.

18 For nought he shall : of riches all,
hence cary whan he dyth :
Nor yet hys pryde : hys pompe so hyde,
in graue wyth hym shall lye.

19 Whyle here he dwelt : hys soule he delt,
all ease wyth pleasures wealth :
Such men will thee : prayse boyse to bee,
if thou so helpst thy selfe.

That

20 That thou alſo: wyth them myghtſt go,
they? fathers ſteps to ſue:
Where they no lyght: ſhall ſée in ſyght,
fo? they? exceſſe vndue.

21 Man lyuyng thus: all gorgious,
who vnderſtandyng wanth:
Is lyke to beaſt: wyth them to reſt,
whoſe fame is ſhort and ſcant.

¶ The Collecte.

REpleniſh our mouthes O Lord with thy heauenly wiſdom, that we may remēber the myſtery of thy bleſſed incarnation, wherby thou redemeſt vs frō the power of hell, graunt that we may be found meete to be preſented to thy bleſſed face, through &c.

The Argument. Pſalme. L.

Here is reproued: the ſacrifice,
of Iewes for fooliſhe truſt:
And taught here is: wyth ſad aduiſe,
that thankes be yet more iuſt.

Deus deorum Dominus.

1 THe God of Gods: the lord of myght,
one God in perſons thrée:
He bidth and calth: the earth in ſight
from Eaſt to Weſt to ſée.

2 Thys God appeard: from Zyon hill,
as God of beauty moſt:
From whence he would: ſhould ſpring his wil
and law to euery coaſt.

3 Our God is come: in tyme of grace,
he wyll no ſilence kéepe:
Wyth waſtyng fire: before hys face,
about hym tempeſt déepe.

Ce.ij. The

4 The heauen aboue: the earth beloẅ,
he doth vpon them call:
Hys people all: to iudge and knoẅ,
to helpe them that be thrall.

5 Collect ye noẅ: my ſayntes ſayth he,
in one, before my ſight:
Who ſtand in leage: and pact ẅyth me,
by ſacrifices ryte.

6 The heauens ſhall ſpreade: hys iuſtice cleare,
that all the ẅorld may ſpy:
That God himſelfe: ẅyll iudge appeare,
℣ Sela the good from bad to try.

7 My people heare: for thus I ſay,
thy ſelfe to ẅytneſſe iuſt:
O Iſraell: thy God alẅay,
thy God I am to truſt.

8 For ſacrifice: or burnt incence,
I ẅyll not the reproue:
To blame therin: thy negligence,
to ſend them me aboue.

9 From out thy houſe: I ẅyll not craue,
Bull, Buſſocke, Ore, or calfe:
Of thy folde els: he goates to haue,
to ioy of theyr behalfe.

10 The beaſtes that graſe: the ẅood ſo ẅyde,
they be all myne at ẅyll:
On thouſand hyls: the beaſtes that tryde,
I made them thee to fill.

On

11 On mountaynes foules: that vse theyr flyght,
I know them all and some:
Wylde beastes of field: be mye my syght,
as made for myne renoume.

12 If hungers stresse: though myght I fele,
I would not tell it thée:
The world all whole: euen euery dele,
is myne and all ye se.

13 And thinkst thou thus: so grosse in wit,
that I buls flesh would eate?
Or bloud of Goates: to drynke of it,
as bloud to spill were sweete?

14 Na this it is: that I allow,
to God aye offer thankes:
And pay to God: of lyfe thy vow,
and sécke none other crankes.

15 In all thy wo: call thou on mé,
when troubles thée do thrust:
I wil (no fayle) deliuer thée,
thus shalt thou prayse me iust.

16 But God thus cheet: vngodly man,
what meanst to preach my lawes?
My pact in mouth: why takest thou than,
where lyfe hath wycked sawes.

17 To be correct: by discipline,
thou hatest to heare the worde:
So thou dost cast: at backe of thyne,
my law of swéete record.

18 When thefe thou spiest: wyth him thou goest,
to part the spoyle in hast:
Who wedlocke breake: with them thou boast,
thy lot wyth them is cast.

19 To curſed ſpeche: thy tonge thou dightſt,
to clout all crafty guile:
The inſt thou wringſt: the bad thou quytteſt,
by lawes pretenſe and ſtyle.

20 Thou ſitſt as iudge: thy brothers name,
by fleit to ouer runne:
Thou quarell pikſt: in crafty frame,
agaynſt thy mothers ſonne.

21 Whyle thus thou doſt: I ſayeng nought,
thou iudgeſt me nought lyke thée:
But yet I ſhall: what thou haſt wrought,
detect before thyne eye.

22 O ponder this: I do you pray,
all you that God forget:
Leſt I in haſt: plucke you away,
in wo to ſée you ſet.

23 Who offer me: the ſacrifice,
of thankes he honorth mée:
And thys the way: wherby I wyſe,
Gods helth to let hym ſée.

¶ *The Collecte.*

ALmighty God, God of all Gods, we humbly pray thee to take and accepte our ſacrifice of thankes geuyng in good parte. So that after we be diſcharged of the burden of ſinne, we maye declare wythout hypocriſie that we walke in the way that leadeth to ſaluation, Through Chriſt.

FINIS.

¶ *The ende of the firſt Quinquagene.*

***

¶ The

Seconde Quinquagene of

Dauids Psalter, tran-

slated into Englishe

Metre.

The Argument.

Pſalme. LI.

A prayer pure and forme full good,
for penitentes ſo meete:
Thus Dauids hart: enbrued with bloud,
hys God for grace dyd ſeke.

Miſerere mei deus

1 HAue mercy God: on me I craue,
for thy great gentleries:
Thy mercies ſhow on me vouchſaue,
put out my ſinfulnes.

2 But waſhe me depe: from all my ſinne,
for depely ſaine I am:
O clenſe me clere: wythout, wythin,
from ſynne that bealily came.

3 For I confeſſe: my wyckednes,
my ſtate I fele moſt vyle:
In ſight I beare: my giltines,
it doth myne eye reuyle.

4 To thée alone: I treſpaced,
I ſind before thyne eyes:
That iuſt in word: thou mightſt be tryed,
thou iudge ſo pure to ryſe.

5 Behold in ſinne: I ſhapen was,
in natyne filth infect:
My mother me: conceyud alas,
in ſinne of Adams ſect.

6 But lo thou hast: the truth well loued,
in hart alway to raigne:
Thys wisdome hid: to few approued,
thou shewest to me most playne.

7 Thou shalt me purge wyth Isope grene,
so clensd, men me shall know:
Thou shalt me washe: to be full clene,
more whyte than is the snow.

8 Thou shalt make me: much ioye to heare,
and rest for all my payne:
My shaken bones shall them bestreare,
and ioye then once agayne.

9 From my misdedes: turne thou thy face,
I cannot say to oft:
From out thy bokes: my gilt O rase,
to feele thy mercy soft.

10 A puer hart: make thou in me,
O God both good and true:
A rightful spryte: wythin to be,
my soule agayne renue.

11 From open sight of thy swete face,
O Lord reiect me not:
Withdraw not thou: thy spryte of grace,
from me so desolate.

12 Thy ioyfull health: restore wyth all,
to me thus tost wyth wo:
Wyth spryte most free: and principall,
strength me agayne to go.

Then

13 Then wyll I teache: thy wayes for ryght,
to all the wycked ſort:
That they to the: conuerted quyte,
for comfort may reſort.

14 Ryd me from all: bloudgiltines,
thou God my God of health:
My tonge ſhal ſing: thy ryghteouſnes,
and ſtill condemne my ſelfe.

15 O Lord my lips: ſet open wyde,
in thankes to make them frée:
So ſhall my mouth: on euery ſide,
geue laudes moſt due to thée.

16 For thou regardſt: no ſacrifice,
I would els geue it thée:
Nor yet requirſt: by law precise,
our offrings brent that bée.

17 The ſacrifice: to God elect,
is ſtill a troubled ſpryte:
God God thou wylt: no tyme reiect
a broken hart contrite.

18 O ſhew thy grace: and fauour yet,
to Syon Dauids throne:
Jeruſalem: that citie great,
build thou her wals of ſtone.

19 Then ryghteous hoſtes: thou ſhalt allow,
whole offrings burnt in ſight:
With ſacrifice: of calfe and cow,
they ſhall thyne aulters dyght.

¶ The Collecte.

POure vpon vs O god moſt holy, thy manifold mercies and compaſſions, by whiche thou cleanſeſt vs from the filthy corruption of ſinne, and therwyth makeſt our hartes cleane in thy ſight: we beſech thee ſtill to renue in our inward partes the gift of thy holy and principall ſprite, by power wherof, we may glorifie thy name in this preſent worlde, at laſt to come to thy heauenly Ieruſalem, through Chriſt.

¶ The Argument. Pſalme. LII.

This Pſalme inueith: and is full wroth,
againſt oppreſsours myght:
To Chriſt ſo Iudas fygure goth,
to Dauid Doegs ſpyte.

Quid gloriaris.

1 WHy boaſt thy ſelfe: thou tyraunt thus?
in malice daunting aye?
knowſt not that God is gracious?
to good men day by daye?

2 Thy tong contriueth: all crakednes,
of hartes aboundance great:
Wyth guiles it cutteth in craftines,
as raſour sharply whet.

3 Thou malice loueſt: aboue all good,
to hurt more then to helpe:
To hatch more lyes: then truth to bonde,
Sela lyke Adams byrd and whelpe.

4 Thou haſt but loued: to ſpeake all nought,
that may perdition bring:
O thou falſe tong: thou haſt but ſought,
deceite by flatteryng.

Ther-

5 Therfore shall God : quite thée subuert,
thy house to take from thée :
And rote thée out : all ouerwhart,
Sela. no lyuing land to sée.

6 In seyng thys : the ryghteous man,
shall feare and worshyp God :
And shall say thus to scorne hym than,
in Gods so heauy rod.

7 Lo thys the man : that had no lust,
in God hys strength to set :
But he in heapes : of gold dyd trust,
by sinne hys strength he met.

8 But I am lyke : in God hys house,
a fruitfull Olyue grene :
In Gods good grace : most piteous,
my trust shall aye be seue.

9 I will laude thée : for euer inst,
thy word doth neuer mis :
Thy name so good : shall be my trust,
wyth good men good it is.

The Collecte.

ALmighty God which in thy power and fearefull wrath beatst downe all the vanitie of the worlde and spite of mãs pride, graunt vs so to florish as fruitfull Olyue trees in the house and congregatiõ of thy people, that by trust of thy name, we may bee deliuered from the curse and malediction of thy wrath, through, &c.

The

This pſalm aforeſaidin an other Metre. Quid gloriaris.

¶ The Argument. Pſalme. LII.

Thus clawbackes heare theyr ſhame
Whom God ſhall once conſume:
They Princes hartes enflame,
Wyth cauſeles ire to fume.

1 WHy bragſt in malice hye?
O thou in miſchiefe ſtout:
Gods goodnes yet is nye,
All day to me no doubt.

2 Thy tong to muſe all euyll,
It doth it ſelfe inure:
As raſour sharpe to ſpill,
All guile it doth procure.

3 Thou malice louedſt to wrye,
Aboue all goodnes walke:
And more thou louedſt to lye,
☞ Sela. Then righteouſnes to talke.

4 Yea loued thou haſt no leſſe,
To ſpeake one worde for all:
All wordes of noughtines,
Thou tong in fraude moſt thrall.

5 But God once thée ſhall waſt,
Shall ſtroy and ſcrape by hand:
Thy tent from thée at laſt,
To rote thée out of land.
☞ Sela

6 And ryghteous men ſhall ſée,
And feare therby ſhall take:
But yet at hym full frée,
Good laughter ſhall they make.

7 O lo the man hymſelfe,
That made not God hys ayde:
That truſted in ryches wealth
Whoſe myght in miſchiefe layde.

8 But I as Olyue greene,
In Gods ſweete houſe ſhall lay,
My truſt hath euer bene,
In Gods good grace for ay.

9 I thée ſhall laude euen ſtill,
For thys thou dydſt say I:
Thy name to warde I wyll,
For good thy ſayntes it ſpy.

¶ The Argument. Pſalme. LIII.

Our natyue ſinne this Pſalme deteth,
that ſinners all be we:
And that from grace who be reiect,
confounded muſt they be.

Dixit inſipiens.

1 THe fole haue ſayd: in hart euen ſo,
no God at all to bée:
Wherfore corrupt foule ſinne they do
to do good, none wyll ſée.

2 God loked down: from heauen ſo hye,
on Adams children all:
Some prudent man: if he could ſpye,
that God would ſéeke or call.

3 But they be all aſtrayd and gone,
abhominable made:
That would do good: not one, not one,
corrupt in all theyr trade.

4 Know they no thyng: in hart to ſtoure,
these wycked workers all?
Thy flocke as bread which do deuoure,
nor yet on God they call.

5 They were afrayd: where feare dyd lacke,
to ſhame God put them ryght:
Yea pleaſers bones: God all to brake,
for he abhorde them quite.

6 Oh that by God to Iſraell,
from Syon health were had:
Hys people thrall: no more to dwell,
to make all Iury glad.

¶ The Collecte.

LOoke downe from heauen moſt mercifull Lorde, and ſtay thou the rage of our infidelitie to be deliuered from all vayne terrours, and to pleaſe thee alone in perfecte integritie of hart, through, &c.

The Argument. Pſalme. LIIII.

The iuſt here prayeth hys God at neede,
By hym hys ayde to winne:
Hys fayth ſo good muſt nedely ſpeede,
Hys eye ſeeth proofe therin.

Deus in nomine.

1 OSaue me God: auouch me now,
for thy nannes ſake I pray:
In thy great myght: my ryght alow,
auenge me Lord I ſay.

2 O God ſo good: my prayer heare,
thy grace I do appeale:
My wordes of mouth: accept with eare,
which hart doth now reueale.

3 For ſtraungers lo: at me they riſe,
and tyrauntes ſeke my ſoule:
They haue no God: before their eyes,
Sela they me both pill and nowle.

4 Behold for God: my helper is,
and ſtay of all my lyfe:
With other me he chiefe I wis,
who ſtayth my ſoule from ſtryfe.

5 Euen he ſhall all: my foes deſpite,
into their laps retort:
Lord dryue them downe: thy truth ſo bright,
for thou art whole my fort.

6 I will with hart moſt glad and free,
geue ſacrifice to thée:
I ſhall thy name (Lord) magnifie,
ſo good it is to mée.

7 For thou haſt ryd: me quyte in déde,
from all my griefe and wo:
As I did wiſhe: my eyes to ſpéde,
I ſaw their ouerthrow.

¶ *The Collecte.*

SAue thy church O Lord by the protection of thy name, which is only the truly defence therof, that ſhe may ſet at nought all enmitie againſt her, alway to magnifie thee by voluntary confeſsion of thy truth, through, &c.

The Argument. Pſalme. Lv.

As Dauid mourned to ſhame vexed,
by them who ſemed his frendes:
The ſame did Chriſt, as his elect,
in lyke may haue lyke myndes.

Exaudi.

1 GEue eare O God: to my requeſt,
in anguiſhe all be ſet:
Hyde not thy ſelfe: to myne vnreſt,
from me thyne eares to ſhet.

2 Geue hede to me: thy grace impart,
to my depe cry and call:
I mourne therin: and grone in hart,
now here, now there I fall.

3 For that my foes: ſo cry and roze,
and me wyth ſpyte approche:
They wickedly meane: and enetmoze,
in wroth they me reproche.

4 My hart doth fayne: ſore dunt it ſo,
in great diſquietnes:
Yea feares of death: be not remiſſe,
to do my hart diſtres.

5 Woth feare and dread: thus tolling me,
my trembling neuer blin:
Darke horroꝛs depe: full preſt they be,
all whole to wray me in.

6 Wherfore I ſayd: O that I had,
to flye wynges lyke a doue:
Then would I flye: to reſt full glad,
and me from hence remoue.

7 No dout far of: I would me ſtitche,
From hence to wildernes:
Moze there to dwell: than here wyth ſuch,
Sela. in ſuch vnreſtfulnes.

8 I would make haſt: to ſcape away,
as faſt as wynde could blow:
To flée thys ſtozme: and tempeſt nye,
I would me ſafe beſtow.

9 Deſtroy them Lozd: theyr tonges deuyde,
theyr counſayles ſcatter wyde:
Theyr citie wyth: to wzong a syde,
to ſtryfe and churliſhe pryde.

10 Both day and nyght: theyr citie walles,
are thus enuyroned:
In mids therof: all miſchiefe falles,
and ſozrow there exceedth.

11 All noughtines: and vyce doth raygne,
1.Reg.23 in Ceyla citie ſo:
Deceyt and guile: wyth all that trayne,
theyr ſtrétes full thozough go.

12 No open foe: wozkth me thys ſpyte,
foz hym then would I beare:
No enmy knowen: thus rayſth hys myght,
whom I myght flée and feare.

13 But thou my mate: moſt deare to hart,
as was my lyfe in ſtate:
Whom I eſtéemed as guide in part,
as homely fellow grate.

14 Wyth whom ſo knit : we often toke,
both meate and counſayle ſweete :
We neyther others once forſoke,
in Gods houſe aye to meete.

15 Let death them trap : full ſodenly,
euen quicke to hell :
For vice wyth them : doth lodge and ligh,
theyr hartes wyth falſhode mell.

16 But as for me : to God I cryed,
and hence hym pray I wyll :
The Lord ſaued me : full oft I tryed,
I truſt he ſhall do ſtill.

17 At euen and morne I made my ſute,
at none day inſtantly :
No tyme my cry : dyd hereſute,
thus made importunely.

18 For he redéemd : my ſoule to peace,
from war agaynſt me ſet :
For many were wyth me to eaſe,
though they in numbers met.

19 Yea God himſelfe : wbych aye hath bene,
ſhall heare me them to ſcourge :
No tyme to change : they wyll be ſene,
wyth feare to God allurge.

20 He reard hys handes : agaynſt hys frendes,
which ment hym peace and reſt :
He brake hys league : that men ſo bendes,
together fall in breſt.

Hys

21 Hys mouth more ſoft: then butter melt,
though warre was ſtiffe in hart:
More ſmoth then oyle: hys wordes were felt,
yet were sharpe dartes and ſmart.

22 O call thy care: on God ſo deare,
what burthen thée oppreſſe:
He will thée fede: he cannot beare,
the iuſt to fall in ſtreſſe.

23 And thou O God: ſhalt ſtroy the fetche,
of crafty bloudy men:
Theyr dayes to halfe: ſhall neuer retche,
to thée I yeld me then.

¶ *The Collecte.*

O Lorde Ieſu Chriſte thoughe thou wart before all worldes, yet in tyme thou tookeſt vppon thee the nature of man, wherin thou ſuffereſt voluntary death for man in hymſelfe vtterly loſt, and therto were betrayd by one of thyne owne familie, pretendyng yet amitie to thee, we beſeche thee to here vs, and graunt that we may ſo glorifie thy name, that we bee defended frō all craft and flattery of the world, who liueſt.

The Argument. Pſalme. LVI.

This prayth to God as innocent,
Agaynſt his foes ſo mad:
As Chriſt though pure: the Iewes dyd ſhent,
Yet he reioyceth full glad.

Miſerere mei deus 1

HAue mercy God: on me I pray,
for man will treade me downe:
His fierce aſſaut: from day to day,
would make my hart to ſowne.

2 To ſwalowe me : my foes entend,
as daily bent they lygh :
Full many one : do war extend,
on me, O thou moſt high.

3 But euer when : ſuch feares inuade,
my hart, to make me flée :
I truſt yet well, therout to wade,
my fayth ſo cleauth to thée.

4 Prayſe God I will : and truſt hys worde,
what hys good hand doth ſend :
I feare not fleſhe : hys ſpyte and worde,
to God my truſt ſhall bend.

5 For daily me : they do deprane,
both what I do and ſay :
In hart and tonge : at me they rane,
and me to harme they lay.

6 They flocke on me : and priuely,
conſpyde they haue in ſtealth :
They wayte my wayes : my ſteps to ſlye,
to ſtroy my ſoule and wealth.

7 They put theyr hope : by guileſulnes,
and craft, to ſcape away :
Yet once O God : thou wylt them tires,
in ire, for all theyr ſtray.

8 Thou ſeëſt my flightes : and often feares,
thou markſt them all full out :
Wythin thy bottell put my teares,
the booke them noteth no dout?

As

9 As oft as I : do call on thee,
my foes then take theyr flight :
Therby my hart : doth full agree,
that God for me doth fight.

10 Of thys my God : for promyse iust,
I wyll hym laude and prayse :
God wyll I prayse : and all my trust,
in hym I set allwayes.

11 On God I haue : me whole bestowde,
a tyme though I be thrall :
What flesh can do : though all bethowd,
I feare no whit at all.

12 Now fit for me : my vowes to pay,
to God they be so bycht :
And hym due laudes : to sing by day,
and thankes in open sight.

13 For thou my soule : hast ryd from death,
from fall thou kepst my fete :
To walke in lycht : whyle lyfe hath breath,
before my God so swete.

The Collecte.

O Lord of all power and myght, which defendst thy seruauntes from all inuisible hostilitie, and neuer sufferest them to be ouercome that trust in thy mercy, wype from our eyes we praye thee teares shed for oursinnes, that after we haue subdued our carnall affectiõs, we may rest in the land of the liuing, through Iesus Christ, &c.

¶ The Argument. Pſalme. LVII.

The iuſt for his deliuery,
geueth thankes that God hym ſped:
So Chriſt reioyſte when he dyd ſtye,
to heauen when death was ded.

Miſerere mei deus

1 GOd pity me: O pitie me,
on thée my ſoule is caſt:
Thy wynges I truſt: wyll ſhadow be,
till all thys ſpyte be paſt.

2 Thy truſty helpe: I wyll implore,
of God my Lord moſt hye:
He wyll my cauſe: perfourme the more,
that now in hand doth ligh.

3 He ſhall from heauen: ſend down hys power
to ſaue from me their ſpite:
And thoſe that would: my ſoule deuolwer,
wyth ſhame ſhall full be dight.

4 Twixt Lyons fierce: doth ſtand my lyfe,
wyth fiery men I dwell:
Whoſe téeth be ſpeares: and dartes in ſtryfe,
theyr tonges ſharpe ſwordes and fell.

5 Aduaunce thy ſelfe: O God appeare,
from heauens more hye thon they:
Thy glory great: ſet vp ſo cleare,
on all the earth to ſtay.

6 To catche my fete: a net they ſplayd,
my ſoule they haue depreſt:
Sela. 7 Into that pyt: for me they layd,
themſelues therin be threſt.

Hy

7 My hart is fixt: my hart is fixt,
D God in thée full ſtayd:
And ſing I will: my griefes beſtoit,
in pſalmes with muſike playd.

8 Awake my tonge: my ioy awake,
awake both harpe and lute:
Come forth, at morne: I me betake,
to ſing with ſhaume and flute.

9 Thy laudes with thankes: out will I ſounde
when people méte aryght:
To ſing O Lord: to thée ſo bounde,
I will in Paynyms ſyght.

10 Thy mercy great: to heauens doth retch,
what thyng can it denay:
To heauenly cloudes: thy truth doth ſtretch,
to mans moſt ſtable ſtay.

11 Set vp thy ſelfe: O God aboue,
the heauens as is moſt méte:
Aboue the earth: thy glory moue,
the ſtole of both thy fété.

¶ *The Collecte.*

REmoue O Lord all iniquity and enmitie from thy familie, which mekely ſet theyr whole truſt in the ſhadow of thy winges, ſo that by enioyeng thy mercy ſent from heauen, we may bee perpetually deliuered from all malicious ſnares and trappes of our enemies Through Chriſt, &c.

The Argument. Pſalme. LVIII.

Saules counſaylours: ſo far fro ryght,
This Pſalme doth here deſcray:
Whoſe crafte with like: ſhall God requite.
To ſing once well away.

Si vere vtique.

1 IF iuſt your myndes: be truly ſet,
ye counſaylours to ryght:
Iudge equally: in weyght and met,
ye ſonnes of men in ſyght.

2 Yea ye in hart: do nothyng lette,
in earth to wrong ye bende:
Your handes do worke: all wyckednes,
though ye the ryght pretende.

3 Theſe wycked walke: in froward wyſe,
from euen theyr mothers mylke:
Euce borne they ſtray: and talke but lyes,
theyr wordes yet loft as ſilke.

4 Theyr poyſon lyke: the poyſon is,
of venome cotrary ye:
Euen Adder lyke: all deafe I wis,
who ſtopth her eares to ryſe.

5 Who hateth to heare: the charmers voyce,
charme he ſo neuer wyſe:
Of ryght and wrong: they make no choyce,
all warnyng they deſpyſe.

6 Within theyr mouthes: theyr teeth O God,
cruſhe thou, they be to ſharpe:
The Lyons mouthes: theyr tawes ſo brode,
breke Lord, proud wordes they carpe.

To

7 To nought they paſſe: as water ſwyft,
wythin it ſelfe doth flyde:
And when to ſhote: theyr ſhaftes they lift,
let them go broken wyde.

8 As ſnayle that walkth: let them ſo waſt,
thus creppyng crokedly:
As womans byrth: to tymely caſt,
let them no ſunne eſpy.

9 As tender ympes: of wycked thorne,
before theyr pryckes be hard:
Yen rote them by: ſo all be borne,
by wrath they ſhall be marde.

10 Then ſhall reioyce: the iuſt and good,
to ſee Gods vengeaunce come:
To bathe hys handes: in ſinners bloud,
and thanke for hys gode dome.

11 Then man ſhall ſay: wythouten mis,
the iuſt hath iuſt reward:
No doubt a God: in earth there is,
to iudge in ryght regard.

¶ The Collecte.

MOſt righteous Lord, graunt we beſech thee that the people may folow all the righteouſnes of thy law, and gladly in loue to embrace the ſame, neuer to turne their hearyng from the truth thereof, or to bee deluded wyth the mortiferous perſwaſions of the ſerpent, to be agayne wounded by hym, from whom we be redeemed thorough the death of thy welbeloued ſonne, to whom with thee and the holy ghoſt be. &c.

¶ The Argument. Psalme. LIX.

Against the proud: is made request
Who death with guile and fraude:
Whom God shall drive: to want their rest,
With famine ouer yaude.

Eripe me de inimicis.

1 FRom all my foes: deliuer me,
O God my God thou art:
Shield me from them: in suertie,
that vp at me be start.

2 From workers bad: O saue my lyfe,
wyth them no tyme to mell:
From bloudy men: whose set to strife,
make me most far to dwell.

3 For lo they wayt: my soule to catch,
these freakes be met in spyte:
Though iuste offence: they cannot latch,
at me O Lord of ryght.

4 Yet causeles they: styll flocke at me,
to hurt they them prepare:
Aryse therfore: O Lord and see,
helpe me now plunge in care.

5 Stand vp thou God: and Lorde of hostes,
thou Lord of Iacobs lyne:
All Paynyms (Lord) vew thou theyr bostes,
Sela spare not theyr wilfull tryne.

6 They go at euen: both to and fro,
they grin as dogs to bite:
The streates they trot: in citie so,
as pickethankes them delyte.

Be-

7 Behold they ſpeake: lyethir theyr mouth,
but ſwordes lyethin theyr lyps:
They thinke belyke: none heare the ſothe,
from them that falſhode ſlips.

8 But thou O Lord: ſhalt them deryde,
to ſcorne theyr mad attempts:
Theſe heathen dogs: that barke ſo lowde,
from thée who can exempt?

9 My ſtrength: I will kepe ſaft by thée,
O God I will not chaunge:
Of thée I know: all ſtrength to bée,
as rocke on thée I thynke.

10 For God of grace: will me preuent,
lwyth mercy plenteouſly:
And how my foes: ſhall vnto be them,
God ſhal make me to ſpy.

11 Yet ſlea them not: all ſodenly,
leſt they my flocke forget:
But ſcatter them: a ſtray to fly,
deiect them Lord ſo great.

12 They ſinne of mouth: they word of tong,
they pryde ſhall them betray:
For periury: they ſpeake and lwrong,
they prate but lyes all day.

13 Conſume them Lord: in haſty wrath,
conſume them leſt and moſt:
To know that guide: true Jacob hath,
euen God in euery coſt.

14 Theſe men at euen : will them retyre,
they grenne as dogs to byte :
The citie they : walke all on fyre,
as pickethankes them delyte.

15 For meate they range : both here and there,
ſtill hungry let them bée :
And ſatiſfied : be they no where,
no reſt or ſléepe to ſée.

16 But I ſhall ſing : thy ſtrength and power,
at morne to prayſe thy grace :
For thou haſt bene : my ſtay and tower,
In all my wofull caſe.

17 O thou my ſtrength : all whole alone,
to ſing to thée I ſhall
Thou refuge wart : in all my mone
my God moſt liberall.

The Collect.

LOrd almighty, whoſe power and mercy we do laud and prayſe moſt worthely, both euen and morne, we beſeche thee that thou wouldeſt ſo preſerue oure powers from all darkenes of the nyght, that we maye be beautified wyth the clearenes of the pure workes of thy law, through Chriſt, &c.

The

The argument. Psalme. LX.

Whyle Saule dyd reigne : all Iury mournde,
by Paynyms sore oppreste :
In fayth to God : here Dauid traunde,
and conquerd them to reste.

Deus repulisti.

1 O God thou hast repeald vs long,
and scattred vs abrode :
Thy heauy wrath : fell vs among,
O turne and stay thy rod.

2 Euen thou that hast : sore shakt our land,
well may thy tabernacles rent :
Heale thou the brekes : by thy good hand,
it realeth to mine bent.

3 Most dreadfull sightes : and dolorous,
thou madest thy people spy :
Such wyne thou gauest : for tryne to vs,
which greued vs inwardly.

4 Yet hast thou geuen : thyne arke a signe,
to such as feare thy name :
To blanke their foes : that would repyne,
Sela. thy truth proteth the same.

5 Thy louers all : great daungers fled,
and rid from harmes full sate :
By thy right hand : let me be led,
and my requestes vouchsafe.

6 God spake the worde : in sanctuary,
which makth me glad to byde :
I Sychem will : part myne to lye,
and Succoth dale deuyde.

Ff.iiij. Gyns

7 Myne Gilead : Manalles myne,
both twayne be myne intiere :
My ſtrength of head : is Ephraim,
and Juda legiſtere.

8 Yea Moab ſtout : ſhall bow hys head,
to ſerue as washepot aye :
On Edom land : my ſhu ſhall tread,
toy thou Philiſtea.

9 Than who ſhall lead : me ſtrayt to fye,
into the citie ſtrong :
Who me will bring : to Idumye,
to conquere them among.

10 Art thou not he : O God I ſay,
which thus hast cast vs out :
Whych dydſt refuſe : to lead the way,
to guide our armies ſtout.

11 O ſhu be thou : our helpe at neede,
to eaſe our troubles yet :
For humayn helpe : is vayne to ſpéde,
mans arme to weake is fet.

12 No doubt by God : we ſhall atchyue,
great acts we truſt euen thus:
For he alone : our foes ſhall dryue,
to treade them down for vs.

The

The Collecte.

ALmighty & moſt merciful God, the onely recouerer & ruler of mankynd, which dooſt ſo deiect thy faithfull ſeruauntes that therby thou meaneſt to promote them, & ſo dooſt humble thē that therby thou entendſt to bryng thē to thy heuenly kyngdom, kepe we beſeche thee the deuout hartes of thy ſeruauntes, that whyle they ſubmitte themſelues in true penitent hartes to thy mercy, they may be healed frō all comebrance of conſcience to enioy eternall lyfe, thorough the gift of thy ſonne &c.

¶ The Argument. Pſalme. LXI

Exaudi Domine. { *This preyth in payne and ſtreſe: as far exylde and fled, and thanks it giueth: for ſuccor ſent, it figurth chriſt our hed*

1 MY cryeng heare O God,
That vppon noth ling in longe:
Geue eare to me: thus call aboode,
as fled for feare of wrong.

2 From furtheſt coaſtes of earth,
To the ſhall come my cry:
Whyle hart faith griefe: to rocke me lead,
That hygher is than I.

3 For thou haſt bene my truſt,
In whome I hoyt alone:
Of refuge ſtrong: and towre ſo ſure,
To fence from me my fone.

4 In thyne owne tente by the,
For aye I truſt to dwell:
Whythin thy wynges: moſt couertly,
To lye I truſt full well.

5 For thou my God shalt heard,
my vowes and prayers had:
And them thou gauest an heritage,
Thy name who duly dread.

6 Thou kyng hys dayes with dayes,
Thou shalt encrease in length:
Hys yeares to be: perpetuall,
Euen thus thou shalt hym strength.

7 For euer he shall dwell,
Before hys God in sight:
O than prepare: hym grace and truth,
Which may defend hys might.

8 In Psalmes to prayse thy name,
I will sowte so to doth last:
And pay my vowes most thankfully,
From day to day as fast.

¶ The Collecte.

ALmighty God which art most mercifull comforter of all maner trouble and anguishe of hart, we beseche thee defend thy familie from the face of the enemy, to be in mercie by thee in the towre of strēgth that we may at last dwell in thy heauenly tabernacles, through, &c.

The Argument. Psalme. LXII.

This Psalme exhorth: to God to stand,
Against all mens persuasions:
It sheweth to saith: Gods mighty hand,
Mans brags it vayne reputes.

Nonne deo subiecta.

1 Shall not my soule: in silence woke,
to God as subiect still:
From whom my helth: and helpe I toke,
when woes my hart dyd fill.

2 No dout he is my rocke and healthy
my fort of strength and ayde:
I trust the lesse I be forsene of healthy,
to fall as one dismayde.

3 How long wyll ye with wycked guyles,
thus me poze man inuade?
Ye all shall quayle as wall that reales,
as rotten hedge doth fade.

4 To dryue hym lowe they mete for this,
whom God would haue exalt:
They loue but lyes, they tonges can blysse,
Sela their hartes yet curse to fall.

5 But yet my soule to God be still,
in silence pacient:
And tary thou in quiet wyll,
from whom shall health be sent.

6 No doubt I say he is my strength,
my health, my fortresse hye:
I feare no foyle to hynder at length,
where God doth fortifie.

7 Wyth God is layd my health full sure,
and he my glory iust:
My rocke of strength that wyll endure,
in God is whole my trust.

8 Trust aye in hym ye people whole,
to hym poure out your hartes:
Our hope is God O hym extoll,
he health alway impartes.

Ggiij. But

9 But Adams brode: is vayne to se,
mens childzen byers bée:
They waygheu in scholes: ascend moze hye,
moze lyght then vanitie.

10 Then hope ye not: (leſt vayne ye be)
in wzong and robbery:
If ryches flow: aboundantly,
no hart to them apply.

11 God once dyd speake: and once agayne,
and tioyſe I haue it harde:
That power is Gods: in ſtable raigne,
which we ſhould all regarde.

12 And that O Lord: in thée aryght,
is mercy mixt alſo:
For thou ſhalt quite: to euery wyght,
in déde as he ſhall doo.

¶ The Collecte.

MAke oure ſowles ſubiectes to thy godlye gouernance moſt louing father, whiche art our onely paciéce that we may renounce the tranſytory goods of this preſent worlde with all the vanityes therof, ſo to folow thee to the eternall lyfe in heauen, through Chriſt our Lorde. &c.

The Argument. Pſalme. LXIII.

Deus deus meus ad te.

Poore Chriſten man: oppreſt by might,
May pray this pſalme: with Chriſt hys head,
Who lawdes to God: did pay aright,
In deſert ſet: where lyfe he led.

1 O God to thée: my God ſo ſtrong,
From moznyng watch: I cry in ſtreſſe
My ſoule and fleſh: for thée they long,
In deſert land, dry, waterleſſe.

Thus

2 Thus thée I truſt : to ſée in place,
Where reſth thy grace : in holynes :
That I myght ſée : thy mighty face,
Thy glozy byde : and noblenes.

3 Foz better is : thy gwdnes yet,
Than is thys lyfe : the bleſſednes :
Wherfoze my lips : ſhall ſtill beſet,
To ſing thy prayſe : and woꝛthines.

4 Thus all my lyfe : (Lozd) thée ſhall bliſſe,
And render thankes : obeyſantly,
To lyft my handes : I wyll not miſſe,
Thy holy name : to glozifye.

5 Lo thus my ſoule : full frankt ſhall bée,
As fed wyth fat : and marow ſwéete :
When that my mouth : in laudes ſo frée,
Shall ioyous breake : to Carols méete.

6 Euen thus of thée : I myndefull was,
When that in bed : I toke my reſt :
As watches all : the nyght dyd paſſe,
Of thée I muſde : in gratefull breſt.

7 Becauſe thou wart : my helpe at néede,
as helpe thou couldſt : and ſo thou haſt :
Therfoze I wyll : reioyce in déede,
Wythin thy wynges : thus ſafely plaſt.

8 Foz when my ſoule : was ſet to thée,
As faſt to ioyne : in feares aſſaut :
Thy mighty hand : then leande to mé,
And ſtayd me by : wythout defaut.

9 Now these which seke my soule to spill,
To bryng me downe: to see my graue:
In vayne I trust: they worke in vyll,
Theyr wynding sheete: they first shall haue.

10 Wyth edged swoorde: they shall be threst,
As they deuide: to me full fye:
They shall be prayes: to sauage beast,
In Fores lyues: lyke Fore to dye.

11 The kyng in God: yet shall reioyce,
For hys defence: in swertie:
Who sweareth to hym: shall toy the choyce,
For glauering lips: all stopt shall bee.

¶ The Collecte.

O God the author and fountayne of the light euerlasting, graciously beseech thee vnto vs, which early do watche before light vnto thee, that our lips maye sownd out thy prayse, and that our lyues maye sanctyfye thee, so that our whole meditation and conuersation may glorify thee both euen and morne through Christ. &c.

¶ The Argument. Psalme. LXIIII.

Here Dauid blameth hys foes attempt,
and telleth how dye they shall:
So Christ reproueth the Iewes contempt,
and prophecieth theyr fall.

Exaudi Domine.

1 Heare my Lord: my voyce and cry,
in tellyng thus my woes:
And kepe my life: in swertie,
from feare of all my foes.

And

2 And hyde me Lorde from all the trayne,
of cursed men in close:
From all theyr rowte: conspired agayne,
in wycked lyfe so lose.

3 Which lyke thy tonges: as sworde so sharpe
and poyson dartes they shote:
Euen bitter wordes: in longe they carpe,
to bring me vnder foote.

4 To shoote at hym: in stelth they lye,
who lyke in time doth beare:
On hym vnwares: they dartes they wyrr,
and haue therin no feare.

5 They strength themselues in wycked pryde,
theyr crafty fetch to ply:
They do conferre: theyr snares to hyde,
they say who them can spye.

6 They searche all spite: and do it round,
that is by search compryld:
What hartes mans depe: or wit profound,
can fynde, is hyd in vilde.

7 But God shall shote: at them agayne,
hys arrowes sodenly:
Wyth sundry woundes: he them shall payne,
all vnder wares to spye.

8 He then shall make: theyr proper tonge,
theyr owne confusion:
That who them se: how they be wrunge,
shall shake as two begone.

9 All men ſhall ſée: thys worke ryght well,
and much commend this acte:
As wrought by God: they ſhall it tell,
and wiſely note the facte.

10 The ryghteous man: ſhall ioy in God,
in hym to put his truſt:
Yea all true hartes: ſhall ioy abrode,
that God kept me ſo iuſt,

¶ The Collecte.

ALmighty God, ſauegarde of all them whiche put their truſt in thee, preſerue thy Church from the conuenticles of all her malignant aduerſaryes, which ſo buſely aſſault her with their crafty engynes, that ſhe maye ſtill retayne thy preſence in the true vnderſtandyng of the worde, through Chriſt. &c.

¶ The Argument. Pſalme. LXV.

For foyſon thankes to God: the letter doth aforde,
the ſprite for that the church encreaſth: by dewes of his ſwete (worde.

Te decet.

1 ALL laudes be due to thée: O God in Zyon hil:
with harty vowes: of thāks to thée, all Salē ſhal we fil

2 Which hearſt requeſts ſo light: in faith made faſt to thē
all men for this: to thée ful glad, ſhal come in eche degrée.

3 Ungodly dedes preuaild: on me ſo lowd they cryde:
but thou our ſins: wilt purify: as oft we haue it tryed.

4 O bleſt is he in all: whom thou doſt chooſe and take:
in thy courtes he: ſhall dwel full fed: where he al ioy ſhall (make.

O

5 O God moſt dread in ryght, heare vs thou art our health:
To them that dwell: by ſea or land, thou art theyr onely wealth.

6 Which mountains didſt prepare: by theyr own ſtregth to reſt,
So gyrt he is: with fortitude, of all the worthyeſt.

7 Which ſwageth the ragyng ſeas: wyth all theyr roring dinne
So all vprores: of multitudes: to ſtowage he doth wynne.

8 And they that furtheſt dwel: in earth thy ſignes ſhall dread:
Theyr goinges forth: at nyght & morne: thy landes ſhall duely (ſpread.

9 Thou welt the earth for gwd: thou makeſt it rich in ſtore,
Gods fluds be ful: men fwd thou geueſt: thou framdſt the earth (therfore

10 Her forrowes thou dwlt moyſt: thou breakſt the clods in two:
Thou makeſt thē ſoft: wyth rainy drops: her fruites thou bleſt (euen ſo.

11 Thou crownſt the earth full whole: wyth thy riche gentlenes
thy cloudes as waynes: do cary ſhowers. they drop fat plenteouſ- (nes.

12 Theyr fatnes eke diſtilth: on deſert paſtures wyde:
The little hils: depe wet by them: ſhal ioy on euery ſide.

13 The playnes wyth flocks beſpred: the vales wt wheat ful clad,
Thus ſhal reioyce: and mercy ſing: for fruitefulnes ſo glad.

¶ *The Collecte.*

O God and king euerlaſting, graunt that we may ſo be watred wyth the plenteous dewes of grace, to eſcape the droutes of deadly ſinne, and to grow in ſpirituall increaſe of ſprite, to be able to ſing hymnes & laudes alwayes to thy honor and glory. Through, &c.

The Argument. Psalme. LXVI.

An hymne of thankes to God: for helpe in tyranny:
With sacrifice: the Iewes it song in feastes most solempnely.

Iubilate.

1 REioyce to God wyth ioy: how wyde the land ye dwell:
Expresse your ioyes: to shew how hie: his Godhed doth exc

2 And loke wyth song ye prayse: hys name most glorious:
And thynke it is: your glory most: hys fame most hye to rowse.

3 Say thus before the Lord: how worke thou dreadfully:
Thy power shall make: thy foes to stoupe: therin though fai
(they h

4 The earth all whole full low: shall worshyp thée as God:
Sela And sing in psalmes: they shal to thée: to sound thy name abr

5 O come and note Gods workes: how wonderfull they are,
So wrought to man of Adams lyne: they passe mans wyt to fa

6 He turnd the sea to land: whole worke alone it is:
that through the sea dry shod they went: our fathers ioyd of t

7 He ruleth the world by myght: hys eyes the Paynyms be
Sela. And who rebels as voyd of fayth: no grace shall them ensue.

8 O blisse our God wyth thanks ye people more and lesse:
And sée ye cause all speche & voyce: that they his laudes expres

9 For he hath set our soule: in lyfe most safe and sound:
He suffreth not our fete to slyde: to slyp vpon the ground.

10 For thou O God most hye: hast proued vs narowly:
Thou hast vs tryed: as siluer is: by furnace fined therby.

11 Thou broughtst vs nye to traps: of foes besiegd trayt:
Our loynes & backs bare painful lodes of griefs in heuy ma
Th

12 Thou hast set man on vs: on thus our heds to ryde:
We past by fire: and water to: yet rounte thou gauest vs wyde.

13 Thy house I wyll go in: wyth offringes brent therfore:
My vowes to pay: I wyll not misse to the behight before:

14 Which vowes dyd cause my lyps: themselfe to open wyde:
All which my mouth: dyd promise iust: when trouble me dyd
(tryde.

15 Brent offrynges wyll I geue: to thee of lambes most fat:
Sela. Wyth smoke of rambes: wyth ore and goat: I wyll ful glad do
(that.

16 All ye that God do feare: D come and harken now:
I wyll you tell: how louingly: my soule he dyd auow.

17 I dyd but cry wyth mouth: my hart felt straught his ease:
My tonge therto dyd prone ertoll: wyth prayse it did not cease.

18 If I yet thus in hart: ought wyckedly had ment:
The Lord my sute would not haue heard: in suttle false entent.

19 Where now the Lord hath me: my prone it is displcult:
My voyce and vowe: in prayer made: he dyd consider iuste.

20 D blest be God which dyd: no tyme my sute reiect.
No tyme his grace to looke my nede: he neuer me neglect.

The Collecte.

POure into our hartes O Lord a feruent desire to glorifie thy excellent name and maiestie: that we disdaine not endeuour our selues to decline the vayne amitie of this worlde, we may be refreshed by thy grace, to beare quietly all thy probations & trials which thou sendst to purge vs wyth, still to sing in hart thy perpetuall laudes. Through Christ. &c.

The Argument. Psalme. LXVII.

Thys song in all : prophetic all,
Doth cleare expreße : Christes raigne in fleßh
Whoße beames ſo bright : dyd ſhyne in ſight,
That all to comit : muſt prayſe his dome.
Muſt prayſe his dome.

Deus miſereatur.

1 GOd graunt to vyth grace: he vs embrace,
In gentle part : bliſſe he our hart :
With louyng face : ſhyne he in place,
Vis mercies all : on vs to fall.
On vs to fall.

2 That we thy way : may knoiw all day,
Whyle we vo ſayle : thys woild ſo frayle :
Thy healthes reiward : is nye declarde,
As playne at eye : all Gentils ſpye.
all Gentils ſpy.

3 Let thée alwayes : ſhe people prayſe,
O God of bliſſe : as vne it is :
Vye people whole : inought thée extoll,
From whome all thyng : they ſée to ſpryng.
they ſée to ſpryng.

4 All folke reiopee : lyft vp your voyce,
For thou in right : ſhalt iudge them ryght :
Thou ſhalt direct : the Gentiles ſect :
In earth that bée : to turne to thée.
to turne to thée.

Let

5 Let thée allwayes: the people prayſe,
O God of bliſs: as due it is:
The people whole: mought thée extoll,
From whom all thyng: they ſée to ſpryng.
they ſée to ſpryng.

6 The earth ſhall bud: hys fruites ſo good,
Then thankes moſt due: from it ſhall ſue:
And God euen he: our God moſt frée.
Shall bleſſe vs aye: from day to day.
from day to day.

7 So God our guide: ſhall bleſſe vs wyde,
Wyth all increaſe: no tyme to ceaſe:
All folke therby: on earth which ligh,
Hys name ſhall feare, and lone hym beare.
and lone hym beare.

¶ The Collecte.

SHine thine amiable countinance vpon vs O Lorde & graunt vs thy heauenly benediction that while we acknowledge thy worthines in reuerent feare, we may be made worthy to receyue the fruite of righteouſnes in preſence of thy maieſtie, through Chriſt, &c.

¶ The Argument. Pſalme. LXVIII.

The Hebrues ſang this Pſalme in warre, againſt their foes to fight:
Exurgat Deus. *So Chriſten man: at Chriſt his foes: may pray the ſame in ſpirite.*

1 LEt God aryſe: in maieſtie: and ſcattred be hys foes:
Yea flée they all: hys ſight in face: to him which hateful goes

2 As ſmoke is driuen: & comth to nought: repulſe theyr tyranny:
At face of fyre: as wax doth melt: Gods face the bad mought flée

3 But let the iuſt: be glad in thys: and ioy in God hys ſight:
For Gods great power: & ſtable truth: in myght let them delite

4 O ſing to God: ſound out hys name: ſo hym ye magnify:
Ye rydeth on heauens: hys name is God: in him reioyce ye his

5 Ye father is: to fatherles: of widdowes iudge he is:
Euen God hymſelfe: which euer dwelth: in holy place of hys.

6 Thys God he makth the deſolate: in houſholdes great to grow:
Ye loſeth the thrall: quyte out of bandes: and bringth the wycked
(loth.

7 O God when thou: wentſt forth as guide: before the people out
Sela When thou dydſt walke in wyldernes: which thyng thou dydſt
(no doubt.

8 The erth then ſhoke: at face of god: the heuens did drop & ſwel
Mount Synay: Gods face dyd feare: Gods face of Iſraell.

9 Thou pourdſt O God thy fruitful ſhoures: on thine enheritãce
When faynt they were: with eaſe agayne: they ſtrength ỹ didſt
(aduaunce.

10 Thy church and flocke: to dwel therin: thou haſt it thus refreſht:
So thou prepardſt: for all thy poore: O God in gentlenes.

11 Such good effect: god gaue hys word: to them ỹ ſhewd his might
They dyd out preach: his armies ſtrong: how they exceld in fight

12 How kyngs with hoſtes: moſt fiercely ſet: yet fled diſcomfited:
And houſholdes whole: that kept at home: the ſpoyle they dyd
(deuyde.

13 Though ye haue lyne among the pots: as black as coale in ſight
ye ſhalbe whyte: as doue with winges: milke white and fethers
(bright.

When

(was blacke
14 Whē God great kings threw out of land though earſt hys flock
then gan they loke: as white as snow: as lyeth on ſalmons backe

15 Gods hyll is fat: as Baſan hyl· a mount that ſtately ſtandth:
Wyth cliffes on hye lyke Baſan mount: it riſeth it is ſo grand.

16 Why leape ye ſo: to ſpyte thys mount: ye toppy hillockes gay:
This is gods mount; where God hath dwelt: he there ſhal dwel
for aye.

17 Gods charets be: ten thouſands twyſe: of angels millions:
Wyth them is God: wyth hys good grace: as God loued Syna
(ones.

18 Thou ſtiedſt on hie: ỹ thraldom caught ſt: receiuing gifts in men
Yea faythles eke: thou tookſt to grace: that God myght dwell in
(them.

19 O bleſt be God: who day by day: doth heape hys gyftes on vs:
℣ Sela. Thys God is God: of all our health: in power moſt glorious.

20 He is our God: euen God I ſay: all health and wealth to ſkape:
Yea death is rulde: by God the lord: whoſe dint by him we ſcape
(qwel:

21 This God ſhal wound: his enmies heds: he ſhal their worthies
Their heary ſcalpes: to pare full nie: that ſtill in ſinne wil dwel.

22 God ſayd I will: reſtore as once: from Baſan myne I dyd:
I will returne: all myne as once: from ſeas moſt depe I ryd.

23 That dipt thy fete: in all their bloud: may reade appeare at eye:
That dogs myght licke: their enmies bloud: ſo read to be therby

24 Who lyſt did ſee: O puiſſaunt God: thy great proceedings hie:
The goings iuſt: of thee my God: my king in ſanctuary.

(theyr ſéte:

25 Whē thanks were ſong: firſt ſingers went: thē minſtrels moued
In myds were ſet: the damſel maides: who playd with timbrels

(ſweete.

26 When they in one: were ioyntly met: thus god they prayſed wel:
From hart the ground: they bleſt the Lord: who ſprang of Iſrael

27 Small Beniamin: there ruler went: ſo Iudas tribe theyr ſtone:
So went the Pieres: of Zebulon: and Neptaly came on.

28 Thus god hath bid all ſtrēgth & power: for thée ful nye to be:
With ſtrength O God: cōfirme this worke: that þ haſt wrought

(ſo frē.

29 Frō thy ſwéte houſe: Ieruſalem: make this thy ſtrength proceed
Then kings ſhal bryng: theyr offerings: to thée to praiſe thy dede

(once tamde.

30 The launce mens routes: once ſcatred wyde: the peoples calues
When they ſhal ſtoupe: and preſentes bring: and warring folke

(once ſhamde.

31 Then ſhal the Pieres: of Egipt land: for this come meke in ſight
Then Ethiops: ful ſone ſhal yeld: to God their hands and might

32 O all ye realmes: of all the earth: ſing ye to God of bliſs.
☞Sela. Sing pſalmes and hymnes: to teſtify: how worthy prayſe he is.

33 To hym that rydeth: on heauen of heuens: as he hath done of old
Lo he his voyce: hath vttred forth: a voyce moſt ſtrong and bold.

34 Aſcribe to God all ſtrength and myght: to Iſrael ſo thowed:
On whom hys power: no leſſe is wrought: then is on heauen hie

(thowed.

35 O God thou art: full terrible: from out thy ſanctuary:
This Iacobs God: hys people aydeth: O bleſt be God therby.

The

¶ The Collecte.

O Lord and gouernour, whiche refreſheſt thy electe flocke, with ſpirituall nouriſhment of all dilectation, graunte vnto all thy congregation ſo to vnderſtand thy victorious deth, that we may alway confeſſe thy worthy victory againſt ſinne, death and heſt, and to honour thy maieſty now ſyttyng on the right hand of thy father, to whome with thee and the holy ghoſt be all honor and glory for euer, Amen.

¶ The Argument. Pſalme. LXIX.

A ſute of man in trouble bounde,
that hath his hart appreſt:
To Chriſt and his: it nye doth ſounde,
as Paule ſomewhere expreſt.

Saluumme fac deus.

1 Saue me O Lord: in heauines,
by woes depreſſed downe:
The ragyng waues: of all diſtres,
be falne my ſoule to drowne.

2 In myre ſo deepe: I ſticke full faſt,
all bottomeles to ſée:
In waters deepe: downe am I caſt,
the flouds haue whelmed mée.

3 In crying ſtill: I wery go,
my throate is horſe and dry:
Myne eyes be dimme: and faintly ſo,
whyle God I wyſhe to ſpy

4 My foes excéde: my heares of head,
at me they cauſeles loke:
My foes preuayle: that wyſhe me dead,
I payd I neuer toke.

5 Thou knoẅ O God : my folíſhnes,
if ought amiſſe I dyd :
Myy crymes of lyke : my ſimplenes,
from thée be neuer hyd.

6 Who wayte on thée : féele they no baſtes,
of ſhame foꝛ my deſert :
O God the Lorꝺ : of Jacobs hoſtes,
let them féele neuer ſmart.

7 Foꝛ ſoth foꝛ thée : ſuſteyned I,
both ſhame and byle repꝛoꝛe:
Myy face is hyd : foꝛ infamy,
ſo felt foꝛ thy behoꝛe.

8 I was repute : as ſtranger fremd,
to all my bꝛethꝛen bad :
As aliant : ſo me condemnd,
my mothers chilꝺꝛen had.

9 Foꝛ why, the ẏeale : of thy ſweéte houſe,
hath me vp eaten quite :
On me fell dedes : oppꝛobꝛious,
of them that thée did ſpyte.

10 I ẅept and faſt : my ſoule to chaſt,
my body low to bꝛyng :
Thus ẅhen I dyd : they did it caſt,
to my diſabelyng.

11 When ſackecloth courſe : I put me on,
to mourne my griefe the moꝛe :
Theyꝛ laughyng ſtocks : and ieſtyng ſtone,
they made me then therfoꝛe.

The

12 The Iudges eke : which ſate in gate,
on me they babled euill :
So dyd on me : wyne bibbers prate,
yea ſonges they made theyr fill.

13 Yet I O Lord : prayd whole to thée,
in tyme acceptably :
For thy great ruthe : and deritie,
wyth helpe heare thou my cry.

14 O plucke me out : of myre and ſand,
before I ſinke to ſléepe :
Let me eſcape : my haters hand,
to ryſe from waters déepe.

15 Let me no tyme : by floudes and ſea,
all ouerflowne to bée :
Nor let the déepe : by ſwalow me,
ne pit ſhit mouth on mé.

16 This graunt to mé : O God this day,
thy grace is liberall :
Turne thy reſpect : to me I pray :
regard thy merries all.

17 Hyde not thy face : and chereſull ſight,
from me thy ſeruant poore :
For greuous woes : on me be lyght,
make haſt and heare therfore.

18 Draw nye my ſoule : to chalenge it,
redeme and ſaue it well :
For theſe my foes : ſo haut they ſit,
ſaue me from them ſo fell.

19 Thou knowſt what ſpite: what ſhame I beare
what vyle rebukes I fęle:
Myne enemies all: that me do deare,
be knowen to thée full well.

20 The ſhame hath pearſt: and rent my hart,
I fęele all hartes diſeaſe:
I lokt if man would eaſe my ſmart,
but none was me to eaſe.

21 In ſtede of meat: for my repaſt,
they gaue me bitter gall:
In my great thyrſt: they ſtill call,
to quenche my thirſt wythall.

22 Theyr table be: to them a ſnare,
theyr ſwęete meates tourned to ſowre:
And that for ioy: they dyd prepare,
let theare but ſorrow lowre.

23 Theyr eyes be darke: to ſée no lyght,
and wyt be far fro them:
And make theyr loynes: to rękle vpright,
be they lyke drunken men.

24 Poure out thy wrath: theſe frekes to ſtrike,
who walke ſo ſtubburnely,
And let thyne ire: and wrath a lyke,
take hold of them full nye.

25 Theyr dwellyngs fyne: be they ſupprełł,
that they theyr country loſe:
In all theyr tents: let no man rełł,
theyr ſtocke no man to chooſe.

For

26 For whom thou ſmiteſt : they ſcourge in ſport,
as though thou wouldſt them ſo :
Of thyne afflict : and wounded ſore,
they talke wyth pleaſure to.

27 O let them fall : from ſinne to ſinne,
as thou dydſt plague the blynde,
And ſuffer not : that they go in,
thy iuſtice it to fynde.

28 We they call out : of booke of lyfe,
who thus impugne Gods grace:
No where in booke : memoratiue,
wyth iuſt men haue they place.

29 As now for me : for that I mourne,
in paynes and dolours lye:
Thy health to me : O God returne,
to rayſe vp me on hye.

30 Gods name I wyll : wyth prayſe aduaunce,
in ſong full deepe in hart :
I will in hymnes : hys laudes enhaunce,
hys grace to ſhew in part.

31 And thys ſhall pleaſe : God far aboue,
(who is a ſprite moſt pure)
Then Ore or calfe : wyth horne and houe,
to offer hym (be ſure)

32 The humble ſoules : ſhall thys beholde,
reioyce they ſhall by lyue:
And ye that ſeke : the Lord, be bold,
reioyce, your ſoule ſhall lyue.

33 For God no doubt: the nedy heareth,
they may reioyce moze hye:
His pzifoners: in eye he bearth,
he cannot them defye.

34 Let heauen and earth: and all betwene,
hys wozthy laud ſet out:
The ſea and all: that crepth therin,
prayſe hym all round about.

35 For God ſhall ſaue: ſwéte Zyon hill,
hys place of godly reſt:
And Judas townes: build vp he will,
to dwell in them poſſeſt.

36 Hys ſeruauntes true poſteritie,
ſhall it enherite iuſt:
And they that loue: hys maieſtie,
of dwellyng theare may truſt.

¶ *The Collecte.*

O Lorde of all pitie and compaſsion, incline thyne eare vnto vs to vnderſtande the certentie of thy truth and ſaluation, and that we may bee ſo purged from the filthines of all ſynne, to haue a name in thy bleſſed booke of election, there to be regiſtred amóg thy dere electes, through, &c.

The

¶ The Argument. Pſalme. LXX.

The iuſt man here : calth God to ayde,
To be protect : from haſty brayde,
Of all hys foes (to hate) ſo ryfe :
By hys good hand : to be well ſtayde,
No tyme that he : be ouerlayde,
By weakenes frayle (of all) his lyfe.

Deus in adiutorium.

1 O God to me : thyne helpe intende,
In haſt thy ſelfe : to mercy bende,
and me (O Lord) deliuer quite :
Lyke grace I craue : that thou ertend,
Thy helpe from heauen : ſo downe to ſend,
to ayde me ſtrong : by (godly) might.

2 In haſt be they : confounded all,
Wyth ſhamefull name : men myght them call,
Which ſeke (in hate) my ſoule to ſpill :
Be they put backe : and dryuen to wall,
All vyle reproſe : myght them befall,
who that to me : wyſhe (any) euill.

3 Euen ſtrayt fled backe : let all them bée,
For theyr reward : foule ſhame to ſée :
theſe ſuttle (men but) glaſers all :
Whoſe tong to fayne : can whole agrée,
To ſay there there : ſo thus to mé,
by guile (and craft) to make me fall.

4 But let all thoſe : that ſéke thy myght,
With gladnes full : and ioy be dyght,
in thée theyr Lord (and God) all daye :
And let them all : that haue delite,
In thy ſwéete health : ſay ſtill aryght,
the Lord (ſo good) be prayſed aye.

5 As now for me: though poore I ligh,
Afflicted ſore: in miſery,
O Lord to me make (haſty) ſpéde:
Thou art myne ayde: moſt truſtely,
My God of all: deliuery,
to long (fro me) do not recéde.

¶ The Collecte.

O God eternall and inuincible protector of thy ſubiectes, we beſech thee make haſt to helpe and ſuccour thy poore houſhold, who ſtandeth in ſute at thy maieſtie, that we may eſcape all ſhame and rebuke of ſinne and aduerſitie ſo defended by thine ayde, through Chriſt, &c.

The Argument. Pſalme. LXXI.

The iuſt geueth thankes: to God aboue,
Who kept his youth in ſtay:
So craueth he ſtill: for further loue,
In age no tyme to ſtray.

In te domine ſperaui.

1 My truſt O Lord: in thy good name,
I haue (in hart) alway repoſde:
Let neuer me: be put to ſhame,
from hope (I haue) to be depoſde,

2 In thyne owne grace: and righteouſnes,
all quyte (from harme) deliuer me:
Inclyne thyne eare: to my great ſtreſſe,
to ſaue (my lyfe) and make me frée.

Both

3 Both rocke and wall: be thou to me,
to which (most sure) I may resort:
Thy will it is: that kept I be,
my holde thou art and (stable) fort.

4 And make me scape: the tyrannye,
my God (and Lord) of wycked for:
To scape the hand: of man to spye,
both false (in hart) and cruell to.

5 Thou art my hope: and patience,
O Lord for whom I (daily) long:
From euen my youth: my confidence,
thou hast (no dout) bene euer strong.

6 For sith my birth: by the alone,
full sure (by thee) I were kept my wayes:
Thou pluckst me out: my mothers wombe,
my mouth (therfore) shall spreade thy prayse.

7 A monster great: men me report,
so many iudge (that be) vniust:
But yet thou art: my stable fort,
and hope is alway (hope and) trust.

8 O let my mouth: with prayses flow,
that thee I may laud (alway) thus:
That I may sing: to hye and low,
thyne honour (great most) glorious.

9 In tyme of age: reiect me not,
that out (from thee) I be not cast:
And leaue me not: all desolate,
in (needfull) tyme when strength doth wast

10 For now my foes: together iet,
in counſayle whole (they do) conſpire:
To rayle at me: they be all ſet,
to trap my ſoule in (hateful) ire.

11 They ſay hym God: hath whole reiect,
ſue on (therfore) and take hym now:
And full ye may: on hym be wrect,
for none (in earth) wyll hym auow.

12 O God from me: depart not far,
O God my God (to thée) I cry:
From me thy helpe: do not debarre,
make haſt (to come) my foes be wye.

13 And let them all: confounded bé,
to ſhame (and drawne) who ſeke my ſoule,
Let ſhame them take: and bilanie,
who wiſhe my lyfe (my ſoule) to foyle.

14 As now for me: moſt quietly,
I will abyde thy (louing) hand:
Yea day by day: more earneſtly,
my mouth (and tonge) ſhall prayſe thy ſtond.

15 My mouth ſhall tell: thy righteouſnes,
thy ſauing health (to me) all day:
But ende of this: great gentleneſs,
I can not thinke on (wholy) ſay.

16 In this my hope: I will go on,
in God my Lord (ſo great) of power:
I will erpꝛelle: of thée alone,
thy truth (ſo ferme) both day and hower.

My

17 For thou O God : haſt taught me well,
from (all my) youth vnto this day :
Thy meruels I : therfore will tell,
thy wonders (great and) how they lay.

18 But me in age : when heares be white,
deprelle me not (O Lord) adowne :
I will firſt tell : thy power and myght,
this age (that is) and them to come.

19 For ſure O God : thy truth is ſene,
to heauen (aboue) lyft vp ſo hye:
Things great by thée : ſo wrought hath bene,
who can (in power) be lyke to thée.

20 How great and ſore : aduerſitie,
thou madeſt me oft (in lyfe) to ſpy :
Yet didſt thou turne : to quicken mée,
from déepe (of ſtreſſe) to rayſe me hye.

21 Beſide thou didſt : encreaſe my raigne,
with honor (much ſo) more and more :
When turnd thou wart : and pleaſd agayne.
of ioy (ſo glad) thou gaueſt me ſtore.

22 I will thée prayſe : in plaiſtry ſweéte,
my God (and Lord) thy truth to tell :
To thée my harpe : ſhall ſtand as méete,
O Lord (ſo good) of Iſraell.

23 My lips and mouth : both fayne and glad,
ſhall be (alway) to ſing to thée :
So ſhall my ſoule : for mercy had,
Which thou (by grace) haſt made ſo frée.

24 My tonge ſhall talke: thy righteouſnes,
from day to day (and that) euen ſtill a
Becauſe wyth ſhame: thou dyddſt repreſſe,
my foes (ſo fierce) that wythſt me euill.

¶ The Collecte.

ALmighty god whom raignſt eternally in that hie throne of maieſtie, and yet dooſt not diſdayne to looke vpon vs poore miſerable wormes dreppyng here on earth, and alſo dooſt not ſuffer vs to bee confounded with ſhame for euermore, we beſeehe thee to fulfill our lyps wyth thy worthy prayſe, and exerciſe our hartes in continuall meditation of all thy goodnes declared to vs: Through Chriſt, &c.

The Argument. Pſalme. LXXII.

In letter prayd: kyng Dauid playne,
His ſonne to ſpede: in all hys raigne:
In ſprite more true: yet meant is,
Of Chriſtes God ſonne: and kyng of blis.

Deus iudicium.

1 BEſtow O God: thy iudgements true
Vpon the kyng: annoynted due:
Thy iuſtice eke: geue thou therto,
To this kings ſonne: in it to go.

2 Then ſhall he iudge: the people ryght,
The good to ſaue: the bad to ſmyte:
Ye ſhall the powre: afflict defende,
The meke to quyte: the proud to bend.

3 The mountaines great: ſweete peace ſhal bring
Vnto thy folke: in gouernyng:
The ſmaller hils: ſhall righteouſnes,
So ſprede a lyke: in faythfulnes.

The

4 The ſimple ſort: in miſery,
To holde their right: he ſhall applye:
The poꝛe mans childe: he ſhall protect,
And bꝛiber ſtroy: that him ſo inꝛect.

5 They ſhall feare thée in ꝛeuerence,
As long as ſunne hath influence:
Oꝛ while the moone: her face doth ſhowne,
From age to age: from hye to lowe.

6 He ſhall come dowyn: as rayne from heas,
On graſſe new ſhorne: oꝛ ſwell the ſeale:
As ſhowers ſweete: on earth do lyte,
To'cheare all thing: in fruitfull ſight.

7 In his good dayes: all ꝛightwiſe men,
Shall flo;ythe then and ꝛiſe againe:
Sweete peace ſhalbe: ſo long as ſunne,
As long as Moone: her ſpheꝛe doth ꝛyde.

8 From ſea to ſea: his ꝛule ſhalbe,
From Paleſtyne: to deepe red ſea:
From Euphꝛates: to holy land,
From coſt to coſt: holm ſyde it ſtandth.

9 The Ethiopes: in wilderues,
Full meeke to hym: ſhall bowe their knées:
His foes ſhall leeme: to licke the duſt,
All pꝛoſtrate ligh: to hym they muſt.

10 Of Tharſys kings: and other Iles,
ſhall gifts pꝛeſent: hun otherwhiles:
Of arabye: and ſaba kings,
ſhall humbly bꝛyng: their offerynges.

11 To make ſhort tale : what kings there be,
In earth muſt geue : hym homage free :
Yea nations all : ſhall them ſubmyt,
To hold of hym : and kylle his fete.

12 For he the powre : ſhall ſone releeue,
The crying wretch : to ryd from grieue :
The nedy man : all comfortles,
Without all helpe : he will releaſe.

13 I ſaye agayne : he will be good,
To nedy man : and powre of blood :
Though here he be : both tonne and brent,
Their ſoules to ſaue : he will content.

14 Their ſoules from fraude : in blurye,
He will them ryd : that tyranny :
Theyr names to him ſhall ſome full cleare,
Their blood, his ſight : ſhall ſeeme full deare.

15 And liue he ſhall : to hym ſhalbe,
So geuen the golde : of Arabye :
He ſhall for powre : make ſute alway,
The powre for it : ſhall prayſe hym aye.

16 One hand full ſowen : of wheate on hyll,
For growth and length : then ſhake it will.
In Lybanon : elue trees ſo hye,
As greene as graſſe : all townes ſhall hygh.

17 Hys name ſhall ſtill : and aye endure,
Before the ſonne : it was full ſure :
Hys grace ſhall bleſſe : all people iuſt,
All heathen him : ſhall prayſe and truſt.

This

18 This God our Lord: be bleſt full well,
Euen iuſt the God: of Iſraell:
He wondrous thinges: doth worke alone,
All myſteries: bythym be done.

19 Hys name be bleſt: in vnitie,
For euer one: in trinitie:
This name ſhall fill: the earth agayne,
Say we therto, Amen, Amen.

¶ *The Collecte.*

WE acknowledge O God almighty thy holy name to be worthely magnified, wherunto we now reſort with humble ſupplication, beſechyng thee to ſuppreſſe all hoſtilitie of our oppreſſours, who enuye thy proſperous and bliſſefull raygne of thy ſonne our Sauiour Chriſte, geue vs thy people ſuch peace wherby we may enſue all righteouſnes & godlines, through the mediation of our ſaid Lord & ſauiour, who wyth thee, &c.

¶ *The ende of the ſecond booke.*

Here beginneth the third Booke of Psalmes.

The Argument. Psalme. LXXIII.

This musing Psalme: by Dauid made: to Asaph put to sing,
Doth shew the endes of good and bad: what vice what vertue bringth.

1 Quam bonus Israel Deus.

God is God: to Israell,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.

2 But yet my fete: wel nye were gone: to dout of godly wayes,
My steps of lyfe: almost were slipt: to renne in lyke assrayes.

3 For why I fret: all whole in zeale: to note how sinners were:
In peace wyth blisse: all whole beset: the good men all in feare.

4 For they of death: fele no distresse: nor much it doth them fret,
Their strength is fresh: in euery part: well fed and fat they iet.

Yet good is God to Israell,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.

5 Misfortune none: befalth these men: no labour pressith them hard:
They haue no scourge: as other men: all welth is their reward.

6 Of this ariseth: their hawty pryde: wherin they vaunt so stout:
All clad they bee: wyth wyckednes: and wrong euen round about.

With

7 With fatnes foule: their eyes be ſwolne: their gullets féele no thurſt
Their paunches ful: their helth ſo quart: their hartes excede in luſt

Yet good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

8 And others they: corrupt with talke: they ſpeake all that is nought
They do blaſpheme: euen God aboue: ſuch rage dewraith their (thought.

9 For vp to heauen: they caſt their mouth: Gods prouidēce to ſcorne
Their tong in earth: muſt beare the rule: by them ỹ powre is lorne.

10 This maketh all folke: to fall to them: to ſue their wealth vnto:
Their water cups: to drinke in part: to caſe their want and wo.

Yet good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

11 The people mad: tuſh ſay they all: do God ſuch matters know?
Hath God aboue: reſpect or care: of thinges to done below?

12 For lo ſay they: theſe wycked men: they proſper well in all:
The world is theirs: as holy men: all goodes to them befall.

13 And ſome of them: ſayd thus agayne: my hart I clenſe in vayne:
To purge my lyfe: from ſuttle art: I count it ſelfe payne.

Yet good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

14 Thus vert I went: afflict in hart: all day by wycked ſect:
In early morne: ſore ſcourged I was: to haue this caſe detect.

15 I had almoſt: ſayd euen as they: lo then I had bene wood:
For ſo ſhould I: haue euill reproued: thy flocke of children good.

16 I ſought and ſought: to ſearch it out: O Lord what this might be:
But thou O God: ſo ſecret wart: it was to hard for me.

Yet good is God: to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

17 I doubted ſtill: tyll God I ſought: in hys moſt ſaintly place:
To note hys wont: in all their endes: at laſt of all they? race.

18 I ſpied thou ſetſt: they? ſlipper ſtate: in b?ittle godes vnclere:
Thou caſt the? down on hed to nought: yea when moſt hie they were

19 O how they quayld: moſt ſodenly: caſt down and periſht quyte:
For their mildeedes & wyckednes: to nought b?ought down in ſight.

Then good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

20 As dreames ſo dayne: do vanyſhe quite: from man ỹ waketh fr? ſlepe
They? image Lord: ſo ſhalt thou ſcroy: thy citie not to kepe.

21 Pyne inward ghoſt: ſore vert it was: before this caſe I knew:
It pearſt my raynes: and rotes of hart: to note their wo?kes vntrue

So

22 So fond I was: and ignorant: in ſecret workes of thée:
To brute beaſt lyke: all voyde of wit: ſo dull thy trade to ſée.

For good thou art: to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

23 But yet O lord: though thus I thought: I was held vp by thée:
My right hand yet: thou heldſt ſo vp: that far I dyd not ſlée.

24 As me thou taughtſt: ſo hence thou wylt: teach me thy ſecret wil,
And after that: with glory bright: my ſoule with ioy to fill.

25 For whome haue I: in heauen but thée: to loue or truſt aright:
Or who in earth: can health impart: but thou my harts delight.

All good thou art to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

26 Though fleſh & hart: here fayled me: thou didſt not me forſake:
Thou art O God: my ſtrength of hart: my part thou art to take.

27 For lo who far: from thée do ſtray: they periſhe ſhall no doubt:
A whoryng who: eke renne fro thée: thou driueſt them al to nought

28 But good for me: by God to hold: in thée O God to truſt:
To tell thyne actes: how good thou art: in Syon gate full iuſt.

O good is God to Iſraell,
To them of perfect hart:
Though wycked men: haue here the ſweete,
And good men feele the ſmart.

¶ The Collecte.

GEue vs assistence of thy grace almighty father, & so guide our feete in meditation of thy righteous iudgementes, that we slyde at no tyme or be offended by vndiscrete zele, or enuy at the prosperitie of thine aduersaries, eyther to misconceyue thy euerlastyng prouidence, or yet to bee the slacker in the godlye wayes of thy holye testimonies, so that we may alway ioyfully beare thy crosse sent vnto vs, hauing thee for our lot and comfort therin, and so hauyng our hartes pure in thee, we maye prayse thy rightuousnes in the eternall gates of thy heauenly Hierusalem and euerlastyng habitation, Through Christ, &c.

¶ The Argument. Psalme. LXXIIII.

A sore complaint (here may) ye read,
Againſt Gods foes so vayne:
Which Christ his worde: and eke his flocke,
Pursue wyth myght and mayne,

1 Vt quid deus repulisti,

WHy art so far: O God (our God)
For euer wylt thou flee?
Why fumeth thy wrath: against thy sheepe,
Of pasture (as we bee)

2 O God (our Lord) thinke thou vpon: thy congregation dere,
Of olde so strong: possest by thee: whom thou redemst so clere.

And thynke vpon the (chosen) lot: of thyne inheritaunce:
Of Syon mount: wherin thou diwelt: wyth thy good ordinaunce.

3 Lift vp in hast: thy feete (and handes) confound thy foe in face:
How hath he stroyd: thy sanctuary: the seat of thy good grace:

Why

Why art ſo far O God (our God) :
For euer wilt thou flee ?
Why fumeth thy wrath : agaynſt thy ſheepe,
Of paſture (as we bee.)

4 Thy foes dyd roze (full hye) in pryde : in tyme of feaſtfull day :
As conqueſt ſignes : in temple there : theyr banners did they ſplay.

5 Where he that once did (cut and) hew : a beame or ſparre of wood :
To beautifie : thy temple worke : was thought deuout and good.

6 But now they boaſt (and brag) herein : to pull all down to nought:
To breake with mall : & eke wyth axe : the gates of caruers wrought

And yet art far : O God (our God);
For euer wilt thou flee ?
Why fumeth thy wrath : agaynſt thy ſheepe,
Of paſture (as we bee.)

7 Yea fyre (and flame) now haue they ſet : vpon thy holy place :
They haue defylde : & caſt to ground : ỹ houſe where dwelt thy grace

8 They ſayd (in wrath) to ſtroy them quite : let vs in one conſent :
Gods houſes thus : in all the land : they haue all wholy brent.

We (now can) ſée no wonted ſignes : there is no Prophet moze :
Not one wyth vs : of wiſdom ſage : to eaſe our bondage ſoze.

And yet art far : O God (our God)
For euer wylt thou flee ?
Why fumeth thy wrath : againſt thy ſhepe,
Of paſture (as we be.)

10 How long O God : ſhall thus (in ſpite) the aduerſary brayd.
Thy houſe, thy feaſtes : thy fold deface : hys brags at thée be layd?

Howe long I ſay: ſhall he (ſo mad) thy holy name blaſpheme,
For euer thus: hym ſhall we ſée: thy power ſo lyght to deme?

11 Why than (O Lord) hold ſtill thy handes: & winkſt at this his ſpite?
Thy hand draw out: of boſom ſone: to ſtroy thy foes by myght.

Why art ſo far: O God (our God)
For euer wylt thou flee?
Why fumeth thy wrath: agaynſt thy ſhepe,
Of paſture (as we be.)

12 Yet God my kyng (and Lord) he is: of olde in yeares now gone:
He health beſtowd: on all the earth: himſelfe doth it alone.

13 Thou didſt deuyde the ſea (as once) by myght of thy great hand:
The Dragons heds: thou brakeſt in two: ſo drowned by ſea & land.

14 Thou cruſhedſt the head of Whales (I ſay) Leniathan ſo great:
For thy dere flocke: thou madeſt hym meat: which was in deſert ſet.

Then why art far from vs (O God)
For euer wilt thou flee?
Why fumeth thy wrath: agaynſt thy ſheepe,
Of paſture (as we bee.)

15 Of ſtony rockes ſo (ſtinty) hard: thou broughtſt out fluds & ſprings
And ſo thou driedſt great waters vp: for all theyr gatherynges.

16 The nyght & day: be thine (at will) thou ſpreadſt both light & ſunne
The ſunne by day: to ſhyne ſo cleare: by nyght to ſhyne the Mone.

17 The coſtes of all: the earth (ſo wyde) thou dydſt them place ful due
Thou ſummer madeſt: and wynter both: eche other right to ſue.

And

And yet art far : from vs(O God)
For euer wylt thou flee ?
Why fumeth thy wrath : agaynſt thy ſheepe,
Of paſtnre(as we bee.)

18 Remember this(in mynd) O Lord : thyne enmies how they baunt,
How foliſhly : the people haue : reuyled thy name a taunt.

19 Geue not thy turtels(ſely)ſoule : to beaſt of cruell port :
Forget not aye : the company : of thyne afflicted ſort.

20 Behold thy pact : ones made(to vs)for darkenes peſtilent :
Is ſpred the earth : where theeues do dwell : both falſe and violent.

And yet art far from vs (O God)
For euer wilt thou flee?
Why fumeth thy wrath : agaynſt thy ſheepe,
Of paſture(as we bee.

21 O ſuffer not the poore(that is)contryte to feele a ſhame :
But let the poore : and nedy ſoule : for helpe aye prayſe thy name.

22 Ryſe God (awake)and iudge thy cauſe : thy foe thou ſeeſt extreme :
Beare ſtill in mynde : hys vyle attempt : for daily he blaſphemth.

23 Forget not thou the(ragyng boyce) the brags of all thy foes :
They boaſting pryde : do mount alway : at thee they hatred goes.

O than be nye : O God(our God)
For euer do not flee ?
And fume no more : agaynſt thy ſheepe,
Of paſture(as we bee.)

¶ The Collecte.

O Lorde the almightye maker of heauen and earth, with al the furniſhing therof, which of thine ineſtimable loue didſt redeme the world agayn by the price of thy precius blud, be myndful of thy poore deſolate flocke, ouermuch laden in miſery and wo, to beholde how thy glorye is troden vnder foote by the wycked powers of this worlde, heare our lamentable teares, and comfort vs wyth ioy agayne after our afflictions, to prayſe thy mighty hand all dayes of our lyfe: who liueſt and raigneſt, one God wyth the father, &c.

¶ The Argument. Pſalme. LXXVI.

A prophecy: of Chriſt ye ſpye,
Who threath the wycked ſtate:
Not ſo to wry: their tiranny,
to wreke poore men in hate.

Confitebimur tibi Deus.

1 WE do confeſſe: and thankes ertreſſe,
to thée O God wyth prayſe:
Thy name is nye: as teſtifie,
thy wondrous workes alwayes.

2 When tyme moſt fit: ſhall ſerue to it,
I then will iudge the ryght:
In day ſo ſet: when men be met,
all hartes to ſprede in ſight.

3 Proud earthly man: ſhall melt euen than,
who dwelleth on earth ſhall quaile:
I ſet the ground: of earth ſo round,
☞ Sela. I can it ſhake no fayle.

I

4 I did bydzayd: ſuch fooles and ſayd,
deale not ſo madly ſirs:
To wycked rout: I ſpake full out,
blow not your hozne to fierce.

5 Lift not to hie: your hozne ſayd I,
your power all wzong enſuth:
Wyth ſtubburn neckes: ſpeake you no checks
but bend your hartes to truth.

6 Foz bye renowne: commeth not adowne,
from Eaſt, oz Weſt, oz South:
How wyde ye bée: ye cannot flée,
this Gods true wozde of mouth.

7 Foz God iwis: right domes man is,
no thought can ſcape his eyes:
Hym throweth he downe: hym doth he crowne
as he can beſt deuiſe.

8 In Gods ryght hand: a cup theyz ſtandth,
of wyne full red to ſée:
But mixt wyth lies: and dzegs it lighes,
which he powzth diuerſly.

The good at bzynke: the cleare doth dzynke,
God bzinche them gently ſo:
The bad doth ſup: the dzegs full vp,
the botomes troublous wo.

9 Still will I talke: ſuch wonted walke,
of Iacobs God and Lozd:
His domes to ſing: hym wozſhippyng,
I will wyth hartes accozd.

Pſm. j. And

10 And God ſayth thus: downe will I cruſhe,
all hornes of wycked men:
Euen ſo will I exalt on hye,
all ryghteous power agayne.

¶ The Collecte.

OMoſt louing ſheparde, which for the redemption of thy flocke didſt drinke the bytter cup of thy paynfull paſſion, we pray thee ſo attempre the cup of aduerſitie in ſuch meaſure to vs, that we may gladly in hart beare our croſſe, therto ſtrengthned by thy holy ſprite, and that we neuer walke in the proude wayes of this world to drynke their heauy cup in the world to come, who lyueſt and reygneſt with the father and the holy ghoſt. &c.

The Argument. Pſalme. LXXVI.

Againſt oppreſſours tyrannous,
who put Gods flocke to wrong:
This Pſalme would they: ſhould well diſcuſſe,
Gods power and hand ſo ſtrong.

Nota in Iudea deus

1 IN Jury God: is knowen full well,
the ryghteous doth confeſſe:
His name is great: in Iſraell,
the wycked ſayth no leſſe.

2 His tabernacle: Salem is,
a place of peace moſt ſweete:
And Syon hill: a ſeat of his,
where raigneth hys grace full meete.

Thys

3 This God euen there: for all theyr ſake,
his loue ſo them beheelde:
Bowe, arrowes, ſword: and ſhield he brake,
Sela. all battayle ſet in field.

4 Thou Syon mount: doſt more excell,
in honor fame and myght:
Then robbers hils: where that they dwell,
how fierce they range in ſight.

5 Theſe Gyantes proud: of ſtomacke fell,
euen they be ſpoylde agayne:
They ſlept theyr ſleepe: though full they ſwell,
theyr handes ſhall nought retayne.

6 O Jacobs God: at thy reprooſe,
theſe tyrantes fell to ground:
Theyr charets ſplayd: and ſtrayed aloſe,
both horſe and man I drowned.

7 Euen thou alone: thou fearefull art,
in wrath agaynſt the proud:
Who can reſiſt: thyne irefull dart,
O Lord who euer could?

8 From heuen thou madeſt: thy iudgement ſoũd
that earth thy power myght heare:
So earthly man: was ſone on ground,
he ſhoke and quayld for feare.

9 When God aroſe: to iudge in ryght,
hys ſayntes oppreſt with ſmart:
Then dyd hys ſtrength: appeare in ſight,
Sela to ſaue the meke in hart.

10 Wans fiercenes paſt : ſhall full ſet out,
thy prayſe (O Lord) no leſſe :
Their traynes & guiles : which ſtil they clout,
from hence thou ſhalt repreſſe.

11 Then bow your bowes and pay them well,
to your Lord God full glad :
I byd you all : which nye hym dwell,
bryng giftes to God ſo drad.

12 Stout Princes ſpirites : ſo furious,
he can both quenche and quell :
On them his hand : is wonderous,
how fierce in earth they ſwell.

¶ The Collecte.

MOſt drad and ſoueraygne Lord graunt we beſech thee to our meditations ſuch effect, for the confeſſion of thy holy name, that we be ſo illightned by thy eternall hyls, to haue vnderſtandyng of thy glorious reſurrection, that we be not diſapointed of thy glory at thy fearefull iudgement, Through Chriſt. &c.

The Argument. Pſalme. LXXVII.

Strong fayth in voyce : with diligence,
for helpe he cryeth a lowd :
He ſtickth to Gods : good prouidence,
and ſeeth himſelfe alowd.

Voce mea ad Dominum.

1 TO God to cry : in voyce I will,
to God I ſay in voyce :
He ſhall to me : geue eare full ſtill,
to make my hart reioyce.

In

2 In troublous dayes : the Lord I ſought,
my woundes ſtill ranne by night :
My handes and ſtrength ful low were brought
my ſoule fled comfort quyte.

3 I will of God : yet mindfull be,
to wayle I wyll not ceaſe :
℣ Sela Whan I my ſoule : ſore vext ſhall ſée,
my voyce ſhall not decreaſe.

4 Thou holdſt myne eyes : full waking ſtill,
that reſt I none can take :
So faynt and weake : I haue no wil,
once ſpeche by mouth to make.

5 I did therfore : than ſtrayt recount,
the dayes of olde ferne yeares :
I did reuolue : the fathers wont,
in their diſtreſſe and feares.

6 My ſongs from mynde : ſhall not depart,
to others which I ſing :
By night I muſe : and talke in hart,
my ſpryte ſearcht euery thinge.

7 And thus I playne : wyll God my Lord,
abſent himſelfe for aye :
Shal I be thus : ſo ſore abhorde,
will he his grace denay :

8 Hys pytye great : will it a waye
for euer not to tourne :
And will his worde : now ende (I ſaye)
to make vs ſtill to mourne :

9 Hath God forgot: to pytye thus
can he himſelfe forgete:
And will he ſhut: ſo hard from vs,
Sela. his loues and mercyes great.

10 At laſt I ſayd: this wauering,
declareth my frayltye fonde:
But I entend: in mynd to bryng,
the chaunge of his good hande.

11 My Lords great actes: I will recount,
my fayth to hym to bynde:
His wondrous workes: how hye they mount,
In tymes of olde to fynde.

12 In all thy workes: ſo wrought by the,
my ſtudy whole ſhall ſtand:
My talke ſhalbe: moſt frankly free,
to ſpreade thy deedes of hand.

13 Thy way O God: I ſee is ſet,
in holynes all bryght:
What God is like: in glory great,
as this our God of might?

14 Thou God art he: which openly,
workſt wonders hye as God:
To people farre: and ſonderly,
thy power thou ſpredſt abroade.

15 Thou haſt redeemd: with might in deede,
thy people tenderly:
Olde Jacobs ſtocke: and Joſephes ſeede,
eſcapt by thee they be.

The

16 The waters dépe : saw thée O God,
the waters dépe saw thée :
They were afrayd : to féele thy rod,
the depthes dyd quake to sée.

17 Thy cloudes rayne down : so waters fell,
the heauens for sound dyd ryng :
The stones of hayle : were arrowes fell,
by them thy foes to wyng.

18 Thy thunders noyse : dyd rumble stout,
in ayre the sphere aboue :
Thy lightnyngs shone : all round about,
the earth dyd quake and moue.

19 Thy way in sea : is large and wyde,
thy pathes in waters great :
Thy fotesteps yet : cannot be spied,
how there thy féete be set.

20 Thou ledst thy people passe like,
as shépe in all theyr way :
By Moses hand : thou didst them képe,
whom Aaron helpt to stay.

¶ The Collecte.

O God the wonderfull workesman of deedes incõprehensible, most specially in the element of water, sometyme by staying the rage of them to the defence of thine elect, to the cõsuming of thine enemies sometyme in turnyng to the nature of wyne, to the cõfort of thy seruauntes, we beseech thee so to accept the voyces of our cryes, that we may feele thy mercy continually poured vpon vs, to preserue and to comforte vs, Through &c.

¶ The Argument. Pſalme. LXXVIII.

This hye profound: oration,
A monitorie is:
To God to turne: to truſt vpon,
by workes ſo great of his.

Attendite populi meus.

1 My people kinde: heare this my law,
true loue it full auowth:
Inclyne your eare: in gentle awe,
to harke my wordes of mouth.

2 My lipes ſage ſawes: ſhall now vnfolde,
which parables might ſeeme:
And prouerbes ſtraunge: of yeares of olde,
how we ſhould God eſteeme.

3 Which thinges we haue: both hard and tride,
to be moſt certen true:
Which fathers olde: to vs a lyed,
vs tolde that ſhould enſue.

4 Not we therfore: will hyde the ſame,
from their poſterytye:
To them to tell: Gods lauds and fame,
his wonders ſtraunge to ſee.

5 He made a pact: with Jacob iuſt,
and law ſet Iſraell:
Wherin he chargd: our fathers truſt,
theſe things their ſeede to tell.

6 That ſo myght all their lineage knowe,
in ages ſtill to come:
To ryſe and ſpredd: to hye and lowe,
Gods actes to hys renome.

That

6 That ſo myght all : theyr linage know,
in ages ſtill to come :
To ryſe and ſprede : to hye and low,
Gods actes to his renoume.

7 That they therby : myght truly ſet,
in God affiaunce ſtrong :
That they ſhould not : hys workes forget,
but kepe his hеſtes full long.

8 Leſt they ſhould proue : theyr fathers lyke,
a faythles ſtubburne kynde :
A people loth : the ryght to ſeke,
which fell from God in mynde.

9 All lyke the tribe : of Ephraym,
in armes wyth dartes and bowes :
Yet turnd theyr backes : at fightyng tyme,
and had foule ouerthrowes.

10 They kept not (lo) true tutch wyth God,
hys pact they ouerpyed.
From hys ſwéte heſtes : they ſtrayd abrode,
to walke hys law they fled.

11 And ſone forgate : what done had he,
to them as beaſtes vnkynd :
His wondrous workes : that they had ſéne,
were cleane caſt out of mynd.

12 Great meruels wrought : his mighty hand,
in theyr forefathers ſight :
At Zoan field : in Egipt land,
to ſhew hys power and might.

13 Ye cut the ſeas : apart to ſtand,
as walles erect on hye:
Ye led them through : to go to land,
while they like heapes did lygh.

14 Ye led them forth : in Iourneys right,
by clowde as guyde by day:
By night whole out : in firy lyght,
his angels kept their way.

15 Ye claue the rockes : in wildernes,
how hard ſo euer growne:
Where out he ſlackt : theyr thirſtines,
as flouds from depthes had flowne.

16 Ye made the ſtone : to guſhe in ſtreams,
from them did water ſtrike:
Though flyntes by kynd : kepe fiery leames,
God made them drinke to keps.

17 For all this yet : agaynſt his will,
they ſinned more and more:
They hym prouokt : in deſert ſtill,
for all his gentle lore.

18 They tempted God : to proue hys power,
theyr hartes went much aſtray:
They would haue meat : at preſent hower,
theyr luſtes they would aſſay.

19 Agaynſt theyr God : moſt euery where,
they ſpake lyke rebels thus:
Can God prouide : a table here,
in wyldernes for vs:

Ye

20 He ſtrake the rocke : the waters ſpred,
as ſtreames they flowed in déede :
But can (ſay they) : God geue vs bread,
or fleſh hys flocke to féede?

21 When God this heard : he was full wroth,
his fyre in Jacob brent :
Hys heauy plage : in anger goeth,
euen downe on Iſraell ſent.

22 Becauſe no hope : in God they layde,
that he could féede their want :
Nor yet put truſt : in hym for ayde,
God made their hartes to pant.

23 He dyd commaund : the cloudes aboue,
which flote the ayre about :
He bade the heauens : their gates remoue,
to poure their giftes full out.

24 Then rayned downe : that Manna ſwéte,
therof that they ſhould taſt :
He ſent them down : about their féte,
from heauen thys byand caſt.

25 O wondrous act : that man dyd eate,
ſuch fode of aungels ſtrong :
He pourd them down : their fill of meate,
their pitched tentes among.

26 He made the Eaſt : wynd blow hys blaſt,
amid the heauen in length :
He forſt the ſouthwynde blow as faſt,
by hys great power and ſtrength.

27 So than he rayned: as thicke as dust,
of flesh aboundant store:
And fetherd foules: to fill theyr lust,
as thicke as sand on shore.

28 Amid theyr tentes: it fell as mates,
not far to seeke therfore:
Euen round about: theyr dwellyng cotes,
it dyd them serue the more.

29 They thus dyd eate: and fed they were,
full vp vnto the chin:
Ye graunted them: theyr lust so far,
what they could wishe therin.

30 Theyr lust was not: abated so,
for still in lust they quothed:
And whyle they chewd: both to and fro,
in mouth this meat they lothed.

31 Lo wrath from God: was kyndled then,
he slew theyr worthies great:
Ye feld to ground: theyr chosen men,
in Israell beset.

32 For all this yet: they sinned still,
theyr wonted guise they playde:
To trust to hym: they had no will,
though wonders he displayde.

33 Therfore he spoyld: theyr lyuyng dayes,
in vanitie to lygh:
Theyr yeares he spent: in feares and frayes,
to vexe both hart and eye.

As

34 As long as God: them ſtrake and ſlue,
they ſought hym then full gent:
They ſéemed tho: their ſinnes to rue,
to God at morne they went.

35 Then could they well: remember this,
that God was all their ſtrength:
That God full good: redemer is,
their comfort moſt at length.

36 But yet they dyd: but gloſe in ſpeache,
their hartes agréed not ſo:
They lyed in tonge: thus hym to ſeache,
diſſemblers dyd they go.

37 Their myndes to hym: were nothing ſound,
but hollow hartes they had:
They ſtode not ſtill: wyth hym ſo bound,
in league and couenaunt glad.

38 Yet he ſo good: their ſinnes forget,
and would not them deſpiſe:
Full oft: hys wrath: he dyd retrete,
that whole it ſhould not ryſe.

39 For he dyd count: they were but fleſh,
as frayle as brittle glaſſe:
And that they were: like wynde to geſſe,
that paſſeth wythout repaſſe.

40 Ryght many tymes: in wildernes,
they hym prouoked ſore:
How much grieued they: his gentlenes,
in deſert more and more.

41 They dyd reuolte: oft God to tempt,
that saint of Israell:
They proued hys power: in mad contempt,
as he in boundes should dwell.

42 They minded not: hys able hand,
what once for them it wrought:
Nor yet that day: when they were bond,
how he redemption brought.

43 How he had done: miraculously,
in Egipt fully out:
In Zoan field: his wonders hye,
they dyd forget no dout.

44 When he did turne theyr waters swéte,
to bloud how they increast:
And made theyr springes: all full on méte,
for drinke for man or beast.

45 He lyce sent eke: all kynd of flies,
which them deuoured quyte:
Among them frogs: dyd scraule and ryse,
to vexe them day and nyght.

46 He gaue theyr fruites: of whole encrease,
to caterpillers spoyle:
The grashopper: dyd neuer cease,
to wast theyr labours toyle.

47 He dyd vnbarke: of vyne the trées,
wyth stones in clods congeald:
And eke theyr trées: of mulberies,
wyth frostes so sene but selde.

He

48 He ſmote their beaſtes : of cart and plough,
wyth hayle in his great ire :
Their other flockes : he ſmote full rough,
wyth coales of burnyng fire.

49 He caſt on them : his fury whote,
wrath, woo, with anguyſhe flyng:
With ſuch fel plages : them ſore he ſmote
which Angels euyll do bring.

50 He made playn waye : for his ſore wrath
to go, and ſtroyd them quyte:
No ſoule he ſparde from ſodaine death,
their beaſts the plage dyd ſmyte.

51 He ſtroyd theyr frutes: begotten fyrſt
In Egypt furious:
Their peyner fruts: of all their luſt
where Thams ſede dwelt in houſe.

52 But yet he led : his people fre,
lyke ſhepe he kept them aye:
As ſhepe in flocke: moſt tenderly
in deſert led their waye.

53 He brought them out: in ſuertye
all feares that they might flee:
He ouerwhelmd : their foes at eye,
In waues of fomyng ſea.

54 He brought them iuſt: within the coſt
of his gwd Sanctuary:
To this ſwete hyl: of vertue moſt
which hys right hand dyd bye.

56 Ye Payanyms name: all out of place,
and Jacobs ſtocke put in:
Theyr heritage: he ſet the ſpace,
and met theyr lot by lyne.

57 But yet the Lord: they tempted hie,
and hym prouoked ſtill:
They turned quite: his law awry,
the ſignes of hys good wyll.

58 They turnd theyr backes: yea did conſpire,
as once theyr fathers went:
To theyr old wontes: they dyd retyre,
as ſturdy bow in bent.

59 To reare hill aulters was theyr trade,
wherby they moued hym ſore:
Of Idols grauen: theyr Gods they made,
by which they greued him more.

60 God heard thys caſe: full wroth was he,
wyth indignation great:
At Iſraell: exceedingly,
hys ſore diſpleaſure fret.

61 That he did ſhonne: hys ſacrary,
which once in Sylo ſtode:
Hys tent I ſay: pitchd ſtedfaſtly,
among olde Adams blood.

61 So he eftſones: to thraldom ſent,
hys arke that was theyr ſtrength:
Which was theyr olde: fayre ornament,
their foes poſſeſt at length.

Hys

62 His folke he gaue: vnto the ſwoꝛd,
wyth warres entangled ſo:
Hys heritage: full ſoꝛe he deard,
in much diſpleaſant wo.

63 The fire eate vpꝰ theyꝛ luſty men
both yong in armes and lyues:
Theyꝛ virgins yong: not honoꝛd then,
wyth wedlocke ſonges as brides.

64 Theyꝛ prieſtes by ſwoꝛd: were ſlayne vnkynde,
religion ſet at nought:
No wydowes left: which ſhould complayne,
beſoꝛe all ſlayne by thought.

65 The Loꝛd as one: layd long in ſlepe,
at length from ſlepe awoke:
Wyth wyne refreſht: in hart full deepe,
as gyaunt ſtrength he toke.

66 Hys foes rearwardes: euen doꝛwn he felde,
theyꝛ hynder partes he ſtrake:
That moſt in ſhame: they euer dweld,
ſo he theyꝛ armies brake.

67 All Joſephs trybe: he dyd refuſe
hys arke to them to bryng:
So Ephꝛaym: he would not vſe,
he ment an other thyng.

68 But Judas trybe: he toke hym till,
wherin he bode in place:
And olde beloued: ſweete Zyon hyll,
he chaſe in louely grace.

69 And there he built : hys ſanctuary,
as princely palace hye :
He founded it : as earth to lygh
in ſtate perpetually.

70 And Dauid meke : he dyd elect,
hys ſeruaunt whom he loued :
To ſtate ſo hye : from ſtate abiect,
from ſhepe cotes hym remoued.

71 He toke them vp : in followyng,
hys ewes full big wyth yong :
To guide hys folke : in paſturyng,
hys heyres of Jacob ſprong.

72 And he them fed : in faythfull hart,
as Chriſt annoynted kyng :
He gouernd them : in prudent part,
hys raygne all bliſſe dyd ſpring.

¶ *The Collecte.*

ALmightye God which art moſt bountifull feaſt maker, we beſeche thee releaſe our ſoules with that heauenly Manna thy ſpirituall grace, that we dyrected by the hand of thy prouidence, may continually dwell in the holy mount of thy choſen congregation, once redemed by thyne almighty hand, at the laſt to come to thy holy tabernacle, to ioy with thee eternally, by the gift of thy ſonne Ieſus Chriſt to whō with thee and the holy ghoſt be all honor and glory. Amen.

The

The Argument. Pſalme. LXXIX.

The church lamenth: the tyranny,
of all her foes ſo fell:
Her ſinnes ſhe wayleth: moſt mourningly,
yet truſt of helpe full well.

Deus venerunt gentes.

1 O God now come: be Paynyms wylde,
thyne heritance to walk:
Thy holy houſe: they haue defylde,
Hieruſalem is raced.

2 Thy ſeruaunts corps: this heathen ſert,
hath caſt to byrdes for meate:
Thy ſayntes weake fleſh: they haue reiect,
to beaſtes of earth to eate.

3 Theyr bloud they haue: lyke water ſhed,
about Hieruſalem:
And none there was: to mourne the dead,
or yet to bury them.

4 We are become: an open ſhame,
to all our neyghbours next:
But mocking ſtockes: in laughyng game,
on all ſides we be vext.

5 O Lord how long: ſhall laſt thyne ire?
for euer ſhall it bée?
Thy gelouſie: to burne as fyre,
for euer ſhall we ſée?

6 Poure out thy wrath: vpon thy foes,
for Paynyms know not thée:
Upon thoſe realmes: which be to loſe,
thy name and power to ſée.

7 Deuourd they haue: true Iacobs place,
hys ſéde and houſe lyeth waſt:
The ſanctuary: of thy good grace,
the walles they haue defaced.

8 Our former ſinnes: remember not,
make ſpéde, ſhew mercy ſone:
Thou ſeſt our griefe: our wofull ſtate,
how all we be vndone.

9 Helpe vs O God: our ſauiour,
for prayſe of thy good name:
Our ſinnes our ill: behauiour,
forgeue, forget the ſame.

10 Leaſt heathen raple: and ſay in ſpite,
where now is come they? God:
Thy ſeruaunts bloud: ſo ſhed in ſight,
reuenge, and ſhew thy rod.

11 O heare the ſighes: and forowes dépe,
of captiue men in bands:
Yen iudgd to death: ſe that thou kepe,
ſhewe forth thy ſtrength of hands.

12 The blaſphemy: at thée ſo caſt,
by theſe our neighbours partes:
Requyte it them: O Lord at laſt,
ſeuen folde on all they? hartes.

13 So we thy ſhepe: and people true,
to thankes we ſhall agrée:
Thy prayſe our tonges: ſhall ſtill enſue,
to our poſteritie.

The

¶ The Collecte.

PReuent vs O Lord with thy great mercy before the zeale of thy wrath be kindled to vengeance, graunt that we may be edified by the exãples of ſuch as haue ſhed their bloud for cõfeſſing thy name, and that we commended to thee by theyr petitions may at thy mercy receyue remiſsion of our ſynnes, Through, &c.

The Argument. Pſalme. LXXX.

This Pſalme doth aske: deliuerance,
from hard captiuitie:
In peace and truth: good Chriſtians,
ſhould pray Chriſtes church to bee.

Quiregis Iſraell.

1 THou ſhepeheard king: of Iſraell,
that Joſeph ledſt as ſhepe:
On Cherubin: that ſittest ſo well,
heare now, appeare, and kepe.

2 For Ephraym: and Beniamin,
and eke Manaſſes ſake:
Stirre vp thy power: and ſtrength of thyne,
and vs to mercy take.

3 Reſtore vs God: to loue agayne,
and ſhyne on vs thy face:
If thou Lord wylt: vs vilite playne,
we ſhall be ſafe by grace.

4 Thou Lord and God: of hoſtes I ſay,
how long ſhall fret thyne ire?
Agaynſt thy folke: which daily pray,
to thée in méeke deſyre.

5 Thou fædſt them full : wyth bread of teares,
they mourne for wo at meat :
Thou geueſt them drinke : in weping feares,
in heaped meaſure great.

6 A cauſe of ſtryfe : thou makeſt vs be,
to all our neyghbours next :
They rayle on vs : and ſcornd be we,
our foes vs ſore haue vext.

7 Turne vs to thée : thou God of hoſtes,
and ſhyne thy face on vs :
Kepe vs in peace : repreſſe theyr boſtes,
and whole we ſhalbe thus.

8 Thou didſt tranſlate : from Egipt darke,
a vyne euen ſo thou wouldſt :
To plant it there : it was thy warke,
whence Paynyms were expulſt.

9 Thou madeſt it rome : firſt clenſd by hand,
from Cananites the wédes :
And rote it toke : it ſpred the land,
theſe were thy godly dédes.

10 The hyls were cloſde : wyth ſhade of it,
the hyll of Syon houſe :
The boughes therof : dyd ſpréde ſo fit,
lyke Ceders glorious.

11 She did extend : her braunches wyde,
to touch the ſeas extremes :
In length it went : a long the ſyde,
of Euphrates the ſtreames.

Wlhy

12 Why haſt thou beat: his cloſure downe,
to lay as open ſoyle?
That they which walke: from towne to towne
her grapes myght fréely ſpoyle.

13 The tuſhy boze: of wode full fierce,
doth route it vp to ſtoure:
A ſauage beaſt: whoſe meat is gyzſe,
doth wholy it deuoure.

14 Turne thée we praye: thou God of hoſts,
loke down from heauen in ſpéede:
Beholde this vine: in all our coſtes,
and viſite it at néede.

15 The vyneyard place: behold alſo,
which thy right hand did ſet:
For thy ſonnes ſake: defend therto,
the braunch thou madſt ſo great.

16 With fyer brent: it is cut downe,
thy wrath was cauſe in fight:
But they ſhal quayle: (when thou dooſt frown)
which wrought this dedly ſpite.

17 Extend thy hand: vpon the man,
of thy right mighty hand:
Upon the ſonne: of man that can,
thy foes by ſtrength withſtand.

18 And ſo ſhall we: no moze recéde,
from thée ſo wyde to fall:
Yf thou reuiueſt: vs than in déede,
thy name extoll we ſhall.

19 O Lord our God: turne vs agayne,
from erryng far from thée:
Shew vs thy light: of face ſo fayne,
all whole then ſhall we bée.

¶ The Collecte.

VIſite thy vyne O Lorde which thy mightye hande hath deliuered from Egiptiacall bondage, that it may be reuiued continually by the brighte viſage of thy preſence, & that it may ioy proſperouſly to bryng forth good workes to the land of thy name, Through Chriſt, &c.

¶ The Argument. Pſalme. LXXXI.

{ A ſong of ioy to God: of maieſtie aboue,
{ Who geueth all thing aboundantly: to thē that him do loue.

1 Exultate. NOw ſing ye ioyfully: To God our ſtrength & rocke:
Yea ſing ye ſwete: in iubilies: to God of Jacobs flock

2 Streyne vp your pſaltery: and wreſt your tymbrels hye,
Wyth mery harpe: and virginals: ſet out your melodye.

3 Blow out wyth trumpet lowde: in new mones feaſt I ſay:
In tyme ſo méete: accordingly: our ſolempne feaſtfull day.

4 By ſtatute thus enact: it is for Iſraell:
From Jacobs God: it is a law: hys worthy actes to tell.

5 God made in Joſephes ſéede: (for wytnes) thys decrée:
Of Egipt land: whē out he went: where language ſtraunge hard he.

6 I did his ſhulder eaſe: from burthens great and thicke:
His hands eſcapte: the dayly toyle: of making potts and bricke,

Thou

7 Thou cryedſt on me in treſſe: I thée delíuered ryſe:
Sela. In thunder cloſe: I anſwerd thée: fírſt tried at ſtuds of ſtríſe

8 O then my people heare: I wyll the inſt aſſure:
O Iſraell: if heare thou wylt: my worde which ſhall endure.

9 Strange God thou ſhalt not haue: no other God to ſerue:
If thys thou dwſt: and frowardly: fro me thou dwſt not ſwerue.

10 I am the Lord thy God: who thée from Egypt led:
Then ſet thy mouth: full open wyde: I wyll it fyll full fed.

11 But yet my people thus: would neuer heare my doyce,
No Iſraell: would none of me: nor lyſt in me reioyce.

12 I let them go therfore: theyr own hartes luſtes to ſue:
Theyr crooked wayes: to walke at will: wherby they did after rue.

13 O that my people meke: had heard my document:
And Iſraell: had walkt my wayes: wyth gentle hartes aſſent.

14 Hold ſone would I at ones: their foes haue wrekked downe:
And turnd my hand: agaynſt them all: at them who fírſt did frown

15 Gods haters ſhould haue knéeld: at héeles of them to lay:
Thougb lyngly: they had it ment: theyr dayes had laſtd for aye.

16 Yea then he would haue fed: wyth floure of fineſt wheate:
And out of rocke: them had I fild: wyth hony pleaſant meat.

The Collecte.

OPen thou O Lord the mouthes of vs thy ſuppliants to rebounde out the prayſe of thy glorious maieſty, and that we renouncing all Ægiptiacall works of darke ignorance may reioyce in the aduancyng of thy bleſſed name through. &c.

¶ The Argument. Pſalme. LXXXII.

This Pſalme is thret: and leſſon good,
to iudges ſtately romes:
Amid the Iewes: as Chriſt he ſtoode,
and blamde their wrongfull domes.

Deus ſtetit in Synagoga.

1 GOd ſtandth in mids: of Princes hye,
when they to counſayle fall:
And iudge he is: their dedes to try,
he iudgeth their indgements all.

2 How once ſhall ſay: how long wyll ye,
geue ſentence wrongfully:
How long wyll ye: acceptours be,
℣ Sela. of perſons wickedly.

3 Defend the poore: and fatherleſs,
ſpeake law to their behoue:
Of men afflict: in heauines,
in ryght their cauſe approue.

4 The nedies ſute: ryd ye hys cauſe,
deliuer hym wyth ſpede:
And plucke the poore: from all the clawes,
of wycked bribers drede.

5 They nothyng know: nor vnderſtand,
they walke in darkenes depe:
The baſes reele: of all the land,
for ryght, men mourne and wepe.

6 I ſayd no leſſe: but Gods ye bee,
ſo hye I you eſteemd:
Of God moſt hye: as children free,
I you in office deemde.

But

7 But ye ſhall dye: as wretched men,
to children moſt vnlike:
To tyrauntes lyke: as one of them,
ye all ſhall fall in dyke.

8 Ryſe thou O God: iudge thou the land,
where wronge hath ſuch excelle:
To heritage: thy mighty hand,
ſhall clayme all heathennes.

The Collecte.

GRaunt vs O Lorde thy grace, to decline fró wrong ful domes in iudgement, as thou commaundeſt it vnto vs, that we may relieue the nedefull ſutes of thy poore afflict ſeruauntes, whereby we may be aſſociated to the electe number of thy children, Thorough Chriſt, &c.

The Argument. Pſalme. Lxxxiij.

The Hebrues here: do inuocate,
Their God for helpe: againſt mens ſpite:
The church this pſalme: doth renouate,
In her diſtreſſe: to eſcape all quite.

Deus quis ſimilis.

1 O God our God: within thy ſelfe,
Hold not thy tonge: thys ſtuet ſtill:
Nor ſilence kepe: but kepe our helth,
Stay not O God: but punyſhe euill.

2 For lo thou ſeeſt: what murmuryng,
Thyne ennmies make: moſt arrogant:
How hye aloft: they̓r heds they̓ hyng,
Who thée do hate: how proud they vaunt.

3 They haue in gyle: their counſayles take,
in Ire agaynſt: thy people poze:
Conſpirde they be: cloſe drifts they make,
and all thy ſayntes: they will deuoure.

4 They ſayd come on: let vs them rote,
euen quyte from out: all nations:
Of Iſraell: the name to wrote,
no man to be: to name them once.

5 For they haue layd: their heades in one,
together knit: in hart and mynde:
Confederat: they be echone,
agaynſt thy ſelfe: like beaſtes vnkinde.

6 The tents where kepe: the Edomits,
the Iſmalits: with might and mayne:
With them be ioynd: the Moabits,
the Agarens: they ſume agayne.

7 So Geball folke: and Ammon to,
beſet in leage: with Amaleke:
The Paleſtyns: with them do go,
and they that dwell: in Tyrus eke.

8 To them be knyt: thaſſirians,
a people fierce: and ſtrong in armes:
Lothes childer hye: they would aduaunce,
Sela whoſe ſtrēgth they be: to worke their harms.

9 But do to them: as Madian,
did feele thy hand: and angry loke:
As eke thou didſt: to Siſera,
to Jabyn eke: at Kyſon broke.

They

10 They whole on heapes · at Endor quayde,
no graue reteyned · their bodyes deade:
Gods hand them all · ſo counterbayde,
as dunge on earth · their carcaſe ſpred.

11 Make them withall · their princes gaye,
to Oreb like · and Zeb alſo:
As Zebée · and Salmana:
make all their péres like them to go.

12 Who ſayd in pride · let vs poſſeſſe,
Gods temple hye · to vs to ryſe:
Let vs deface · that holynes,
with all the rites · and ſacrifice.

13 Make them my God · to be in ſight,
all like the whele · doiwn hill that ſlideth:
And let them be · as ſtuble light,
toſt hye with wynde · that neuer bideth.

14 And lyke as fyre · that brenth the woode,
the rage wherof · no tree can flée:
As flames the hyls · where forage ſtode,
do waſt for heate · and parched be.

15 Euen ſo O God · all them purſue,
with thy great ſtormes · and tempeſts ſoure
In thy ſore wrath · make them to rue,
all foule diſmayde · in hart to loure.

16 With vyle reproch · their faces fyll,
with very ſhame · confound them all:
That they might ſearch · thy name and wyll,
O Lord to thée · that they might fall.

17 Be they abaſht : and vered ſtill,
Yea moze and moze : both day and nyght :
And let theyr ſames : all ſhame beſpill,
Deſtroy theyr fleſh : but ſaue theyr ſpryte.

18 That they may knoln : that thou alone,
Whoſe name deuine : Iehoua is :
Art rocke moſt hye : againſt our foen,
Aboue the earth : that ſitteſt in bliſſe.

¶ The Collecte.

OShake and diſcuſſe from vs moſt louyng Lorde, all ſuperfluitie of error, that we may ſo deſie all heathen vyce, to feare and worſhip thee onely, who in hieſt maieſtie raigneſt on all the earth, Through Chriſt.

¶ The Argument. Pſalme. LXXXXIIII.

{ As Dauid longd : Gods houſe to walke : where ciuill wares hym drew :
{ So ſhould we loue : Chriſtes churche in ſpryte : thy heauenly face to vew.

1 Quam dilecta. O God of hoſtes : how louely be : thy tabernacles all :
where god & raignſt in grace & truth : for help at nede (to call.

2 My ſoule doth brenne in loue it melth : it longth Gods courtes to ſe :
My hart and fleſh : doth pant and cry : wyth God of lyfe to be.

3 Yea there her neſt : the ſparow buildth : the ſwalow there may bred
Thine altars nye : Lord God & kyng : where wandring wars I led.

4 Sela. O wel is the : their harts be bleſt : who may thy houſe frequit
They may ſing out : thy lauden alwayes : to ioy in mind conſit

5 O happy men : whoſe helpe thou art : whoſe harts thy paths do ſeke
Whoſe ſoules inſpirde : do ioy to walke : thy wayes in credēce meke

They

6 They paſſyng here: thys vale of teares: yet wels of ioy they finde:
They? powles at ful: w̄ heauenly ſhowers: ſhal flow for reſt of minde

7 Frō ſtrength to ſtrength from faith to faith: to god they ſhal go ſtill,
Till they by flockes: eche one appeare: wyth God in Syon hill.

8 O Lord of hoſtes: & god of ſtrength, heare ye my harts requeſt
& Sela. With open eare: O harken God: on whom doth Jacob reſt.

9 Behold O God: protectour good: our ſtate in all aſſayes:
Behold thy Chriſtes: annoynted face: for grace thy people prayes.

10 In thy good courtes: one day paſſd more: then thouſand daies els
I rather wiſh: gods doore to kepe: then proud mens halles to teare.

11 For God the Lord: is light and ſhield: he glory gineth and grace:
No good thyng he: ſhall hold from them: who godly lyfe embrace.

12 O Lord of hoſtes O puiſſant God: I muſt conclude for ryght:
That man is bleſt: and bleſt agayne: who truſtth in thy great might

The Collecte.

ALmighty God whiche art the eternall founder of all the heauenlye manſions aboue, graue in our harts ſuch eleuations of goſtly meditation to behold thy paſſyng goodneſſe thou beareſt to mankynde, that we may bee found worthye to aſcend vp to thy celeſtial place in heauen, Through Chriſt.

The Argument. Pſalme. LXXXV.

Man here maketh ſute: for ſinne who felt,
Deſerued captiuitie:
And ſhewth what helth: Chriſts kingdom delt,
To mans felicitie.

Benedixiſti domine.

1 GAynſt thy land: become thou art,
O Lord moſt gracious:
thou haſt returnd: frō Jacobs hart,
his thraldom burdenous.

2 Thou haſt forgeuen: thy peoples ſinne,
that was ſo hugely growne:
Yea all theyr ſinnes: thou couerdſt in,
Sela wherby thy grace was knowne.

3 Thou haſt reſtraynd: thine heate all quyte,
from indignation:
Thou haſt withdrawn: thy face and ſight,
from wraths deſtruction.

4 Whole turne vs than: O God our wealth,
to grace that we conuert:
Remoue thine ire: impart thy health,
forgeue our foule deſert.

5 Eternall God: agaynſt vs thus,
for euer wilt thou threate:
Shalt thou thyne ire: ſtretch out to vs,
from age to age ſo greate:

6 Uphold thy worde: to vs returne,
and quicken vs agayne:
So ſhall thy flocke: no longer mourne,
but ioy in thée full fayne.

Shewe

7 Shew vs thy grace : O Lord of power,
that it we may perceyue :
And gene to vs : thy ſauiour,
that health we myght receyue.

8 Plaine wyll I heare : what God ſhall ſpeake,
for peace he ſhall denounce :
To all hys folke : and louers eke,
that they their vyce renounce.

9 All they no doubt : who will hym feare,
is hys ſaluation nye :
Hys glory than : ſhall iuſt appeare,
in all our land at eye.

10 Ryght frendlines : and veritie,
they ſhall ech others méete :
So ryghteouſnes : and peace from hye,
ſhall kiſſe eche other ſwéete.

11 Knowen truth from earth : ſhal then out ſpring
wyth all good fruites aryght :
For ryghteouſnes : all flouriſhyng,
from heauen ſhall caſt her light.

12 Euen thus the Lord : ſhall manifeſt,
hys bounteous godnes neare :
That full our land : wyth grace poſſeſt,
all godly frutes ſhall beare.

13 Ryght iuſtice eke : ſhall be hys guide,
that ſtrait may god man walke :
His wayes and gate : her ſteps ſhall ſtryde,
no tyme the ryght to balke.

¶ The Collecte.

PArdon O mercifull Lord the ſinnefulnes of all thy people, and ſhew to vs thy mercy and light, which may lead vs into the way of peace, by followyng the guidance and direction of thy righteouſnes, through Ieſus Chriſt.

¶ The Argument. Pſalme. LXXXVI.

Here Dauid prayth: this Pſalme I ſay,
That Saule hym fraith: with great diſtreſſe,
But Chriſt more true: yea Chriſt doth pray,
Who once did ſue: as man in fleſh,
To ſcape all ſpite: but moſt for vs,
He this endight: and ſayth euen thus.
and ſayth euen thus.

Inclina Domine.

1 Theſe ceaſures haue perfect ſence red, ſeuerally or ioyntly.

BOw bowyne thyne eare:
For thée I feare:
Whoſe fauour kynd:
I fayne would finde:
For pore I lye:
My wante I ſpye:

O Lord heare me,
as God moſt hye,
my hart would ſée,
thy grace at eye,
all wrapt in thrall,
to thée I call.
To thée I call.

2 My ſoule preſerue:
Aye thée to ſerue:
So wholy bought:
Kéepe then in thought:
Thy ſeruant pore:
To thée the more:

for thyne it is,
vnfainedly,
it may not miſſe,
my Lord ſayd I,
to thée I call,
wythſtand my fall.
Wythſtand my fall.

Ey-

3 Extend thy grace: saue me O Lord,
And shew thy face: all louingly,
In mercy so: thy grace afforde,
I stand therto: assuredly,
Wherto I hyed: to seke for ease,
And dayly cryed: I wyll not cease.
I wyll not cease.

4 O Lord make glad: thy seruantes hart,
My state full sad: and soule is fret,
To thée I go: from thée to start,
From all my wo: I wyll not yet,
I mourne to thée: in soules disease,
Though hie thou bée: I trust to please.
I trust to please.

5 For kynde thou art: O Lord of grace,
Of gentle hart: and mercifull,
To all a lyke: in euery place,
Who wyll thée seke: most bountefull,
In stable fayth: thou art to spie,
In thée who stayth: who mourneth in thée,
Who mournth in thée.

6 Agayne I say: my Lord geue eare,
To thée I praye: in thys my mone,
Thou knowest my paine: which now I beare,
My foes restraine: I weape alone,
Expende my crie: full bitterlie,
Thou seest I figh: all heauilie.
All heauilie.

7 When troubles riſe :
In ſundrie wiſe :
I drawe thée neare :
For thou wilt heare :
Then helpe me ſend :
As truſtie frend :
in dreadfull dayes,
on thée I call,
in all my frayes,
when I am thrall,
from heauen ſo bright,
my hart to light.
My hart to light.

8 None like to thée :
Of Gods that be :
For wit, for might :
Thy workes be right :
Who wyll contend :
As them to mend :
O God moſt hie,
all day ſo ſought,
for maieſtie,
thy dedes be wrought,
wyth thée in fight,
O moſt of myght,
O moſt of myght.

9 All people iuſt :
Now come they muſt :
O Lord full low :
And them beſtow :
Thy grace to prayſe :
So good allwayes :
whom thou haſt fourmd,
to worſhip thée,
wyth mynd reſourmd,
in hart moſt frée,
thy name to ſprede,
theyr doynges lead.
Theyr doynges lead.

10 For God art thou :
As once ſo now :
Thou madeſt all thyng :
The heauens do ſing :
No God but thée :
As eye may ſée :
thou wonders dooſt,
thou ſhewſt thy myght,
on earth and duſt,
thy power in ſight,
ſhall Paynyms réede,
by Goſpels réede.
By Goſpels réede.

Teach

11 Teach me thy way:
That ſue I may:
All walke to it:
My hart O knit:
Wyth reuerence:
In confidence:

O Lord agayne,
thy truth ſo frée,
make me to ſtrayne,
in thée to lygh,
to loue thy name,
to feare the ſame.
To feare the ſame.

12 I thée wyll thanke:
Wyth hart moſt franke:
Thy louyng grace:
I wyll embrace:
Thyne excellence:
Wyth diligence:

O Lord my God,
to ſing thy prayſe,
ſo wyde and brode,
fall out my dayes,
I wyll prorlayme,
to ſhew thy name,
To ſhew thy name.

13 Thyne actes to me:
Full great they be:
Thou ryddſt full quyte:
By thy great myght:
My ſoule of late:
From hell the ſtate:

I muſt confeſſe,
myne eyes doth ſée,
my depe diſtreſſe,
thou madeſt me frée,
nye gone and loſt,
all nethermoſt.
All nethermoſt.

14 O God ſo great:
At me they fret:
The woꝛſt of all:
They wythe my fall:
They feare not thée:
Thy face they flée:

the proud aryſe,
in numbers ryfe,
in cruell wyſe,
they ſeke my lyfe,
they much do boaſt,
in euery coaſt.
In euery coaſt.

15 But thou O Lord: yet God moſt meke,
As truth recordth: of louyng brest,
Art pitifull: thée pore to sèke,
To wrath but dull: to mercy prest,
In grace and truth: loke thou on vs,
To mone in ruth: all gratious.
All gratious.

16 O turne to me: and turne anone,
My rocke to be: thy grace I craue,
Thy seruant strength: for which I grone,
That I at length: my soule to saue,
Wyth thée may wonne: in thy cleare house,
Thy handmaids sonne: all glorious.
All glorious.

17 O shew to me: for good, some signe,
Some amitie: shew thou in sight,
Agaynst my foes: though foes repyne,
Thou healest my woes: to shame they spite,
That they may sée: and so agrée,
I stayde by thée: in comfort frée.
In comfort frée.

The Collecte.

O Lord of all comfort and compaſsion, we beſeche thee to cheare the countenaunce of the congregation of thyne elect familie, from all terrours of hell and other hoſtilitie, ſo that we may bee protected by the louyng viſage of thy grace, in beholdyng our miſerable trauayle that we haue in thys worlde, & that by thee we may haue the dominion of our carnall affection, to tread them vnder foote, Through Chriſt.

The

The Argument. Pſalme. LXXXVII.

This pleaſant ſong: deſcribeth the ſtate,
Of Chriſts dere ſpouſe: where Chriſt was borne
Hieruſalem: moſt fortunate,
To nurſe both Iewe: and gentile lorne.

Fundamenta eius in.

1 GOd hily loueth: Hieruſalem,
Whoſe bales ſtrong: be depely ſet,
In holy mountes: ſure layd in them,
Moria, Syon, Dluet.

2 The Lord I ſay: loueth Syon gates,
Her portes and portes: her wals and towers:
Aboue the reſt: for all theyr ſtates,
Of Iacobs tentes: and princely bowers.

3 Thou citie hye: of God no doubt,
Where he doth raigne: in maieſtie:
Hye thynges be ſayd: to ſet thée out,
☞ Sela. To blaſe thy power: and dignitie.

4 I Raabs realme: and Babylons,
Wyll beare in mynd: ſuch ſhall know me
Lo Tyrus lo: Philiſtians,
Lo Mores moſt far: there borne is he.

5 Of Syon thus: it ſhall be ſayd,
That he and he: was borne in her:
But he that is: far hyeſt layd,
Is he that her: confirmth moſt clere.

6 The Lord for truth: ſhall it record,
The people when: he regiſtreth:
That he ſo hye: that louely Lord,
☞ Sela, Was borne euen there: and there he lyeth.

7 All ſingers there: and trumpetters,
Their ſonges & hymnes: ſhall ſwete rebound:
Freſh liuely ſpringes: wyth all their cheres,
Shall prayſe thys Lord: for grace moſt bound.

¶ The Collecte.

ALmighty God the only foundation of our fayth which dooſt build the gates and ſtrength of thine eternall maieſtye to be ſeene in the hartes of thine elect, as it were vpon thy holy hiles fenced and beſet round about by thy righteouſnes, graunt vs we beſech thee to glory in thy true faith, and to declare the benefite of thy ſonnes redemption wrought for our ſoules by his incarnation to whom wyth thee and the holy ghoſt, &c.

¶ The Argument. Pſalme. LXXXVIII.

Here is a mone: moſt piteous,
of man afflicte in ſtreße:
It payntes Chriſtes death: moſt dolorous,
hys ſepulture in fleſh.

Domine Deus.

1 My louyng Lord: and God of grace,
on whom my health dependth:
Both day and night: before thy face,
my crye I haue extend.

2 Do let therfore: my prayer ſone
come now before thy ſight:
Incline thyne eare: and heare my bone,
with teares which I endight.

My

3 My ſoule is full: of miſeries,
in woes full gorgd I rore:
My lyfe in light: to all mens eyes,
is euen at death hys dore.

4 As one of them: I am eſtéemd,
that tumble muſt in pit:
A ſely man: I am but déemd,
ſo voyde of ſtrength I ſit.

5 As frée (from toyle) among the dead,
as wounded ſlepe in graue:
Who far from mynd: be ſonke as lead,
whom ſlayne thy handes now haue.

6 In pit moſt déepe: thou haſt me throwne,
in deathes and hels diſpayre,
In places darke: downe low beſtaiun,
where commith no lyght nor ayre.

7 Thy fury Lord: lyeth hard on me,
oh ſtiffe on euery ſide:
And bent thou haſt: both hart and eye,
Sela. with all thy ſtormes full tryde.

8 Thou haſt driuen far: my frendes from me,
acquaynted moſt to ſée:
Abhord of them: thou madeſt me be,
thus bound I cannot flée.

9 My ſight doth fayle: for heauines,
to thée Lord yet I cry:
No day from thée: Lord would I ceaſe,
to lift my handes full hye.

10 Thy meruels great: wylt thou deuiſe,
to worke to buried men?
Or els ſhall ſpirites: to lyfe aryſe,
17 Sela. thy landes to ſound agayne?

11 Or ſhall my graue: thy pitie tell,
when once thou haſt me ſlayne?
Or ſhall thy truth: be proued ſo well,
when I deſtroyd am layne?

12 Thy wondrous workes: which wrought thy hand,
Shall darkenes them expreſſe?
Or ſhall thy iuſtice ſhyne in land,
of mere forgetfulnes?

13 To thée O Lord: my prayer went,
to whom els ſhould I go?
Yea ſtill my ſute: ſhall thée preuent,
at morne while laſteth my wo.

14 Why than O Lord: abhorſt my ſoule,
all helpe from me to wynde?
Why hideſt thy face: from me ſo whole,
that I no grace can fynde?

15 Afflict I am: at poynt to dye,
from youth thus haue I bene:
In hart aſtound: thy dreades fele I,
ſo fearefull they be ſene.

16 Thy fyerce wrathes: ſo multiplied,
haue ouerwhelmed me:
Thy terrours eke: which ſore abyde,
haue ſtroyd me whole to ſe.

They

17 They daily did : paſſe ouer me,
as water ſurges hye :
They compaſd me : in certenty,
euen round about full nye.

18 Both frend and kinne : from me full far,
thou haſt put whole away :
My frendes that were : familiar,
in darke fro me they ſtray.

The Collecte.

O Lord the redemer of all which art meruelous in the procuryng of our health and ſaluation, which by thy deſcenſion into hell were made as one among the dead, heare the timely prayers of thy family praying to be deliuered from our peruerſe enemye labouring to bring vs into bondage, graunt this O Lord: who lyueſt and raygneſt with the father. &c.

The Argument. Pſalme. LXXXIX.

The letter here : deſcribeth to eare,
the ſtate of Dauids raygne :
The ſprite to hart : doth this impart,
that Chriſt ſhall aye remayne.

Miſericordias domine.

1 GOds mercies all : wyth ſong I ſhall,
for euer ſing and play :
Wyth mouth euen ſtill : expreſſe I will
hys truth from day to day.

2 For thus I ſayd : hys mercy ſtayde,
for euer ſhall remayne :
Thou ſhalt confirme : thy truth moſt firme,
in heauen and it maintayne.

10 Thy meruels great : wylt thou deuiſe,
to worke to buried men :
Or els ſhall ſpirites : to lyfe aryſe,
thy laudes to ſound agayne :
Sela.

11 Or ſhall my graue : thy pitie tell,
when once thou haſt me layne :
Or ſhall thy truth : be proued ſo well,
when I deſtroyd am layne :

12 Thy wondrous workes : which wrought thy hand,
Shall darkenes them expreſſe :
Or ſhall thy iuſtice ſhyne in land,
of mere forgetfulnes :

13 To thée O Lord : my prayer went,
to whom els ſhould I go :
Yea ſtill my ſute : ſhall thée preuent,
at morne while laſteth my wo.

14 Why than O Lord : abhorſt my ſoule,
all helpe from me to wynde :
Why hideſt thy face : from me ſo whole,
that I no grace can fynde :

15 Afflict I am : at poynt to dye,
from youth thus haue I bene :
In hart aſtound : thy meanes fele I,
ſo fearefull they be ſene.

16 Thy lowre wrathes : ſo multiplied,
haue ouerwhelmed me :
Thy terrours eke : which ſore abyde,
haue ſtroyd me whole to ſe.

They

17 They daily did : paſſe ouer me,
as water ſurges hye:
They compaſd me : in certenty,
euen round about full nye.

18 Both frend and kinne : from me full far,
thou haſt put whole away :
My frendes that were : familiar,
in darke fro me they ſtray.

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O Lord the redemer of all which art meruelous in the procuryng of our health and ſaluation, which by thy deſcenſion into hell were made as one among the dead, heare the timely prayers of thy family praying to be deliuered from our peruerſe enemye labouring to bring vs into bondage, graunt this O Lord: who lyueſt and raygneſt with the father. &c.

The Argument. Pſalme. LXXXIX.

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Miſericordias domine.

1 GOds mercies all : wyth ſong I ſhall,
for euer ſing and play :
Wyth mouth euen ſtill : erpzelle I will
hys truth from day to day.

2 For thus I ſayd : hys mercy ſtayde,
for euer ſhall remayne :
Thou ſhalt confirme : thy truth moſt firme,
in heauen and it maintayne.

3 With Abraham · in league I am,
who was my chiefe elect:
To Dauid lo · I sware euen so,
for hym and all his seed.

4 I will thy sede · prepare in dede,
for euer world to ende:
I will aduaunce · thy gouernaunce,
☞ Sela for aye thy raigne extende.

5 The heauens O Lord · shall inke recorde,
thy meruayles great in deede:
Euen so thy saintes · wythout restraintes,
thy truth in church shall spreede.

6 For who compare · so boldly dare,
with God in heauen so cleare?
Whom can we seke · the Lord so like,
among Gods children deare.

7 This God of blisse · most puissant is,
amids his saintes echone:
Most louely feare · to hym they beare,
which stand about his throne.

8 O Lord and God · of hostes so brode,
who (Lord) so strong as thou?
Euen round about · thy truth saith out,
to them which thee allow.

9 Thou canst represse · the seas excesse,
by power imperiall:
When they do swell · in surges fell,
thou makest them downe to fall.

Thou

10 Thou Egipt bruiſt: and it ſo rayſt,
as wounded carcaſſe prone:
Thou ſcatreſt wyde: thine enemies pryde,
ſuch ſtrength thyne arme anowde.

11 The heauens be thyne: wyth all their thyne,
the earth is thine ful ſure:
The world ſo round: thou dyſt it found,
with all the furniture.

12 As North and South ſtod thorow thy mouth
thy worde them both dyd frame:
So Tabor Weſt: and Hermon Eaſt,
both hils ſhall ioy thy name.

13 An arme endude: with fortitude,
thou haſt omnipotent:
O let thyne hand: then ſtrongly ſtand,
thy ryght hand hie be bent.

14 As ryghteouſnes: ſo iudgement is,
thy throne and royall ſeat:
With mercy truth: moſt ioyntly ſtyth,
before thy face ſo ſweete.

15 O then moſt bleſt: ſuch folke doth reſt,
that ioyeth and feleth the ſame:
In thy pure light: they walke ſhall right,
O Lord to prayſe thy name.

16 Thy name ſo bright: ſhall them delite,
all day to ioy therin:
And they alwayes: themſelfe ſhall rayſe,
by thy iuſt worth to winne.

17 For thou thy ſelfe: doſt worke their welth,
the ioy of all theyr ſtrength:
By thy good grace: thou ſhalt in place,
lyft vp our hornes at length.

18 Our God is ſet: our helpe ſo great,
our ſhield he is to tell:
And he our kyng: all health to bryng,
that ſaint of Iſraell.

19 Thou ſpakeſt thus once: in viſions,
to thy ſwete ſaintes full nye:
My helpe I layd: to ſtrong mens ayde,
I chaſe and haunted him hye.

20 I Dauid found: my ſeruant ſound,
I ſacred hym with oyle:
Hym kyng made I: right holily,
and Lord of all the ſoyle.

21 With hym my hand: ſhall ſtrongly ſtand,
my power ſhall hym defend:
My valiant arme: ſhall whole hym arme,
for ſtrength I will him ſend.

22 No force ſo fyne: can vndermyne,
hys ſtrength to make him thrall:
No crafty wyle: ſhall him beguile,
by wycked man to fall.

23 I down will bray: his foes aray,
which ſhall hys face reſiſt:
His haters lyke: I will them ſtrike,
and ſtroy them ſhall my fiſt.

My

24 My faythfulnes : and gentlenes,
with hym ſhall long abyde :
In my good name : ſhall ſpring his fame,
hys horne and ſtrength full wyde.

25 Unto the ſea : his raigne ſhall be,
and he the Lord of it :
His right hand ſhall : rule ryuers all,
on fluds as chiefe to ſit.

26 He me full grate : ſhall inuocate,
moſt frankly thus to ſay :
My father thou : my God I auow,
my helth, my rocke, my ſtay.

27 Yea more then this : I will him bleſſe,
my firſt begotten ſonne :
More hie to ſtand : then kings in land,
that yet to earth be gone.

28 I will him kepe : my fauour meke,
for euer hym to loue :
My conenaunt faſt : to hym ſo paſt,
ſhall neuer boyde remoue.

29 His ſede euen ſo : ſhall ſtable go,
ſo depe I will it plant :
His regall powers : ſhall days and howers,
as heauen ſtand valiant.

30 But if his ſede : from me recede,
and ſhall my law forſake :
Or yet ſhall balke : in all theyr walke
my iudgemente them to ſtake.

31 And ſhall perchance: myne ordinance,
prophane and caſt it backe:
Or my precept: as light reiect,
to kepe it ſhall be ſlacke.

32 I wyll no doubt: then viſite ſtout,
to ſcourge theyr wyckednes:
I wyll them ſmite: wyth plagues in ſight,
to beate their ſinnefulnes.

33 Yet wyll not I: my clemency,
wythdraw from them to go:
And lowd to lye: ſo wyll not I,
my fayth to ieopard ſo.

34 I liſt not vayne: my pact prophane,
though they defile theyr ſouth:
I wyll me take: to that I ſpake,
to kepe my word of mouth.

35 Once ſware I dyd: and teſtified,
my holines to pledge:
From Dauids part: I would not ſtart,
as this may be alledge.

36 That is, his ſede: ſhould euer ſpede,
and neuer ſhould decay:
Hys throne begunne: ſhould ſhyne as ſunne,
in my ſwete light to lay.

37 As mone in ſight: it ſhould be bryght,
though oft it fayth the clips:
Theſe witnes ſure: in heauen endure,
Sela. to try my fayth of lips.

But

38 But lo as now: what done hast thou,
thou hast abhord thy Christ:
And hym forsakt: and abiect makt,
at hym displeasd thou lyghst.

39 Of couenant made: thou breakst the trade,
wyth this thy seruant knit:
His regall crowne: thou rentst it down,
euen flat on earth to sit.

40 His walles as wast: thou battred hast,
and none thou leauest to stand:
Thou breakst hys fortes: & stroyst his portes,
thyne ire seemth now so grand.

41 All they to spy: which iorney by,
tread downe hys raygne in spyte:
The neyghbour next: hys state hath dert,
as laughyng stocke in syght.

42 Who foes therto: in hatred go,
theyr handes thou lystes on hye:
The enemy coye: thou makst him ioy,
at it, hys iestes to wry.

43 Thou hast whole shynt: hys weapons dynt,
hys edge of sword but blunt:
It had no power: as conquerour,
to wynne as it was wont.

44 Thus hys renowne: thou pulst a downe,
wyth darkenes all obscurde:
Hys scepter flat: on ground is plat,
dispayre he seth allurde.

45 Thou haſt in déede: thus ſhortened,
hys yong and flouryng dayes:
Thou haſt hym clad: wyth ſhame beſtad,
☞ Sela aſhamed thus he layes.

46 Howe long by day: wylt thou for aye,
O Lord thus hyde thy face?
And ſhall thyne ire: thus burne as fire,
wylt thou thys raigne diſgrace?

47 O call to mynde: in hart yet kynde,
what bryttle date I beare:
Or haſt thou wrought: mankynd for nought,
to ſtroy hym thus in feare.

48 What man is hée: in lyfe ſo fréé,
that death ſhall neuer ſée?
Can he eſcape: hys mortall ſhape,
☞ Sela. from graue whole ryd to bée?

49 Where may we holde: thy mercies olde,
O Lord, where do they lygh?
As thou dydſt ſweare: in Dauids eare,
in truth moſt earneſtly.

50 Then call to mynde: ſpite done vnkynde,
O Lord to thyne electes:
What tauntes in breſt: I hold at reſt,
of diuers peoples ſectes.

51 Wherwyth thy foes: haue wrought vs woes,
O Lord deſpiteſully:
They threat vs hye: opprobrioully,
no ſteps of Chriſt to ſpy.

Wle

52 We may conclude: though we be rude,
the Lord will turne agayne:
The Lord therfore: for euermore,
be bleſt, Amen, Amen.

¶ The Collecte.

ALmighty God moſt true in thy promiſes, and terrible yet in thy iudgementes, graunt we beſeche thee that we may walke faythfullye before thy holye face, to feele the comfort of thy louyng preſence, and where we bee ſcourged at any tyme for ſtraying from thee, that yet agayne we may receyue thy mercy to glorify thy name, Through Ieſus Chriſt, &c.

¶ The ende of the third booke.

Here beginneth the fourth Booke of Psalmes.

The Argument. Psalme. XC.

The wofull lyfe: of man for sinne: here Moses paynted clere:
Gods grace aduaunst: mans state detect: Christes aduent craued here.

1 Domine ne refugium.

LOrd thou hast: our refuge bene: as sanctuary most fré:
In tyme now past: frō age to age: to whō safe might we flée (made:

2 Before the hils: had ful their shape: ere earth & world was
Frō world to world: true God ỹ art: thy power shal neuer (fade.

3 Thou dost retract: mans life to dust: thou so dissolues his trayne:
And sayst eftsones: ye Adams sede: returne to lyfe agayne.

4 A thousand yeres: in thy good sight: as yesterday that was:
though long they seme: yet swift thy slide: as nightly watch doth pas.

5 Thou makest thē slow: as floods in course: as dremes they banish lyte
As early grasse in sodentye: doth change hys hue and plight.

6 Which flourth at morne: & groeth ful grene: & gatherth strēgth ful gay
But rept it is: at night full dym: and witherth dry away.

7 Alike we wast: and fall away: when thou art wroth for sinne:
And whyle thys sence: of wrath doth last: afrayd we be therin.

8 Thou hast detect: before thy face: our sinnes ful open layd:
Our hydden crymes: our secretes: thy face hath bright dewrayd.

9 For all our dayes: do slyde away: in thy displeasant wrath:
We spend our yeres: as tale is told: that brittle pleasure hath.

Our

10 Our yeres in dais: be ſeuenty ſelde: though ſtrēgth wan eighty mo:
That pride at laſt: were paine and griefe: it paſſe and hence we go.

11 Thy wrathfull power who can compriſe: no man by reaſonyng:
for more ỹ mā doth feare thy power. thy wrath him more doth wring

12 That we our days: may nūber right: O teach this wit to vs:
They date ſo frayle: ſhal make our harts: apply to wiſdome thus.

13 Be thou retournd: O Lord we pray: how long wylt thou depart:
Thy ſeruantes rue: moſt pityfull: intreatable in hart.

14 Refreſh vs Lord: and fill vs full: with thy ſwete early loue:
To ioy a whūe: to ſing the laudes: whyle we our breth can moue.

15 And cheare our hartes: wyth dayes as good: as thou haſt vs afflict:
And as our yeres: haue ſmarted long: with heauy ſcourges ſtrickt.

16 Thy ſeruantes teach: thy worke deuine: they state thy grace to ſee:
That thy renowme: may ſo appeare: to they poſteritie.

17 The cherefull grace: of God our Lord: remayne on vs as now:
Our workes of handes: confirme in vs: our handes O proſper thou

¶ The Collecte.

ALmighty and euerlaſtyng God which art our defenſible refuge in thys oure briefe ſpace of lyfe whych we perceyue to be miſerable, we beſeche thee not to preſſe vs wyth the burden of thy heuy indignation, but ſo nurture vs wyth thy fatherly rod, that we may deſyre theſe eternall dayes of reſte: where thou wyth thy ſonne and holy ſpryte reygneſt eternal God to whome, &c.

The Argument. Pſalme. XCI.

The faythfull man: doth here confeſſe: that Gods defence is ſtrong:
Againſt all griefe: that hym can preſſe: to ſcape all wo and wrong.

Qui habitat in adiutorio.

1 WHo vnder fence: and couert dwelth,
of God that is moſt hye:
He ſhall be ſure: in ſhadow well,
By God of heauen to ligh.

No dout of thys: ought man to haue: who proofe therof will make:
For God is ſtrong: vs all to ſaue: if fayth to hart we take.

2 The inſt by fayth: may thus be bolde,
to ſay to God ſo inſt:
Thou art my hope: my ſtrength and holde,
my God in whom I truſt.

I haue no hope: in worldly thyng: that may be ſene or felt,
Though things I vſe: as nede doth bring: which god for vſe hath delt

3 To make the ſcape: he will not miſſe,
all crafty hunters ſnares:
From peſtilence: that noyſome is,
as far from other cares.

When diuel or mā: hys ſoule wil ſpyte: then God wyl helpe hym free
Hys body frayle: ſhal yet be quyte: from plages how fierce they bee.

4 For vnder wynge: he thē ſhall hyde,
hys fethers thē to bynde:
Hys fayth and truth: ſhall fence thy ſide,
as ſhield and buckler gud.

As

As once in th'arke: theyr wynges ſo wyde: the Cherubins dyd ſplay:
As vſeth the henne: her byrdes to ſtryde: to kepe the kyte away.

5 Thou ſhalt not néede: to be adrad,
for feares of all the nyght:
No dart ſo sharpe: ſhall make thée ſad,
that flyeth by day in ſyght.

No horrors fell: ſhall ſo preuayle: to make thy hart agaſt:
Miſfortune none: ſhall thee aſſayle: God wyll eye thee ſo faſt.

6 Thou ſhalt eſcape: all peſtilence,
which walketh in darke to noye:
Of ſickenes ſore: to haue defence,
that bye at none doth ſtroye.

No venome bayte: ſhal thee infect: by diuell or man be layd:
For God to thee: ſhall it detect: by whom it ſhall be ſtayd.

7 Though thouſandes faſt: to murrein renne
by thee that dwellers bée:
On thy right hand: though thouſandes ten,
do fall: thou ſhalt be frée.

Thou nedeſt not feare: what fortune fall: to all the world beſide:
Thou ſhalt not ſtand: ſo caſuall: for God ſhall be thy guyde.

8 Yea both thyne eyes: ſhall make thée ſée,
how proud men ſhall decay:
How faythles impes: ſhall ſcourged bée,
for theyr deſert I ſay.

God ſhall his foes: tread vnder foote: who him & his did hate:
Theyr lies and brags: them ſhal not boote: with all their cruel ſtate

9 For thou my God : myne onely truſt,
my hope thou art t'endure :
Thou haſt my ſoule : thus made full iuſt,
thy helpe to haue ryght ſure.

Becauſe thou haſt : affiance had : in God who dwelth ſo hye :
He ſhall kepe thee : from chances bad : and be thy ſanctuary.

10 There ſhall no euill : ſo chance to thée,
but all ſhall worke thy wealth :
No plage ſhall nye : thy dwellyng bée,
to ſtroy therof the health.

Thou ſafe ſhalt dwell : protected well : by God, if hym thou fearſt:
From wrathfull men : that be ſo fell : if fayth to God thou bearſt.

11 For he ſhall geue : hys angels charge,
on thée to call theyr ſyght :
To ſée thy wayes : full ſet at large,
to walke therin aryght.

Hys angels be thy ſeruantes preſt : thy welth and helth to kepe :
To worke thy reſt : to prompt thy breſt : thy God in hart to ſeke.

12 They ſhall in handes : beare thée alone,
to ſtay thy hold aloft :
Leſt thou ſhouldſt hurt : thy foote at ſtone,
els mought thou fall full oft.

If God thou fearſt : & kepe hys wayes : hys ſprite wyll thee preſerue
Thou nedeſt no dout : to walke in ſtrayes : if god thou vowſt to ſerue

The

13 The Lyons fierce: and adder fye,
on both them ſhalt thou go:
Thou ſhalt treād down: the Lyons frye,
and eke the dragon to.

All venome beaſtes: ſhall renne fro thee: they ſhall ſerue thee at will
The diuell ſo ſtoute: thy fayth ſhall flee: though he thy ſoule would (ſpill.

14 Becauſe hys hope: on me he ſet,
I will hym rid from ſhame:
I wyll hym lyft: to make hym great,
becauſe he knew my name.

I will ſayth God: my helpe hym ſend: in all hys troublous dayes:
No better cauſe: make me to bend: then that on me he ſtayes.

15 When he ſhall call: and ſue to me,
to hym I ſhall apply:
I will wyth hym: in trouble be,
and ryd hym gloriouſly.

His truſt and fayth: ſhall not decay: hys loue ſhall haue reward.
Though here he wepe: from day to day: yet I hys teares regard.

16 Wyth length of dayes: where lyfe ſhall laſt
I wyll hym ſatiſfy:
I wyll hym ſhew: for louyng taſt,
my ſauyng helth ſo hye.

Though here oppreſt: as vyle outcaſt: the iuſt for ryght doth wayle:
The greater ioy: ſayth God at laſt: ſhall chance to hys aduayle.

Who vnder fence and couert dwelth,
of God that is moſt hye:
He ſhall be ſure: in ſhadow well,
by God of heauen to ligh.

¶ The Collecte.

EXtende O mercifull father through the inuocation of thy holy name thy louing tuition vpō vs thy poore ſeruants that where we be to weake by our own ſtrength to ouercome the crafty and combrous aſſawts of our enemyes, that yet by thy fatherly protection we may bee defended agaynſt al their hoſtylitie, and ſo in pacience paſſe ouer this mortal conuerſation to ioy with thee in the length of dayes in thy bleſſed preſence Through. &c.

The Argument. Pſalme. XCII.

Of ſabboth day (the ſolemne feaſt) doth vs excyte by reſt:
Gods mighty workes: that we declare: lone hym for all the beſt.

1 Bonum eſt confiteri.

A Joyfull thyng (to man) it is: the Lord to celebrate:
To thy good name: O God ſo hye: due laudes to modulate.

2 To preach (and ſhew) thy gentlenes: in early mornyng lyght,
Thy truth of worde: to tellifie: all whole by length of nyght.

3 Upon (the pſalme:) the decachord: vpon the pleaſant lute:
On ſounding good ſweete inſtruments: vō ſhaumes, vō harpe, vō flute

4 For thou haſt ioyed: my fearefull hart: O Lord thy workes to ſe
And I with prayſe: will full reioyce: theſe handy workes of thee.

How

5 How glorious : O (bleſſed) Lord : be theſe the factes of thyne :
Thy thoughts be depe : thy counſayles hye : inſcrutable deuyne.

6 The brutiſh man : (that is) vntaught : is nought of this beſéne:
The fole as is : the carnall man : perceyueth not what it meanth.

7 When euill men flour : as (doth the) graſſe : & wicked worckers bud
Then ſhall they all : come downe at once : for euer drowned in mud.

8 But thou art hye : (full hye) aloft : as Lord and préſident :
For euer ſtandſt : vnmoueable : and wyſe in regiment.

9 For lo thy foes : O Lord (ſo ſtrong :) thy foes ſhall periſhe all:
And ſuch as worke : all wickedly : ſhall haue a ſhamefull fall.

10 My horne (and power) ſhall yet be rayſd : as Unicornes is ſéne :
Euen now I ſeme : as ſwetely dewd : with oyle of Oliue gréene.

11 Myne eyes (full out) they? luſt ſhall haue : of all my waityng ſpyes:
Myne eares the ſame : of crafty men : who vp at me dyd ryſe.

12 The true (elect) and ryghteous man : ſhall flouriſhe lyke the palme:
As Ceder trée : in Lybanus : hymſelfe ſhall ſpréde with balme.

13 Depe planted they (in rootes) allway: in gods ſwete houſe to byde :
Shall flouriſh lyke : in both the courtes : of this our God and guyde.

14 In age (moſt ſure) they ſhall encreaſe : they? fruite aboundantly :
Well lykyng they : and fat ſhalbe : to beare moſt fruitfully.

15 That is (to ſay) they out ſhall préach : this lordes true faythfulnes:
Who is my ſtrength : & mighty rocke : who hateth vnryghteouſnes

¶ The Collecte.

ALmighty God which art the contynuall ioye and perpetuall felicytye of all thy ſaynts whom thou dooſt inwardly water with the dew of thy heauenly grace, wherby thou makſt them to floryſhe like the Palme tree in the celeſtial courts of thy church: we beſech thee that thou would ſo diſcuſſe from vs the burdenous weight of ſinne that we maye enioye their felowſhip: Through. &c.

¶ The Argument. Pſalme. XCIII.

This praith in faith: when ſtormes aryſe: in truſt of helpe full ſure:
But here in raigne: is Chriſt bewrayde: and how his church ſhall dure.

1 Dominus regnauit decorem.

THe Lord is kyng: in hys arap: the Lord is clad wyth ſtrength,
He girt hymſelfe: the world is ſure: it cannot reele at length,

2 Thy throne is ſtrong: prepared ſure: from tyme all out of mynde
Thou art that art: all durably: which neuer ende ſhalt fynde.

3 The flouds haue lift: aloft O Lord: the fluds haue lift their boyce:
The ſtremes rge: wyth grieſly waues. thy foes to hie reioyce.

4 But far aboue: all rage of fluds: or dreadfull ſtormes of ſea:
Doth God ſurmount: more excellent: hys enmies all to ſlea.

5 Thy worde is ſure: thy teſtament: is tryed in all aſſayes:
All holines: doth decke thy houſe: O Lord for yeares and dayes.

The

¶ The Collecte.

MOſt maruelous God which art begirt round about withall godly maieſtye and power, as thy handy workes in the creation and ſituation of heauen and earth do manifeſtly declare, heare vs we beſeeche thee thy humble ſuters, and inſpire into our hartes faſt fayth to beleue thy worde, perfect our ſoules to confeſſe it in tonge: and cõfirme vs to ſhew the holynes therof in our life to the glory of thy name. Through Ieſus Chriſt. &c.

¶ The Argument. Pſalme. XCIIII.

The poore oppreſt: doth helpe implore,
againſt proud iudges myght:
As Chriſt and hie: long heretofore,
be paternes good in ſight.

Deus vltionum dominus.

1 O God and Lord: reuenger ryght,
of ſinne reuenger God:
Now ſhew thy ſelfe declare thy might,
make haſt to ſhake thy rod.

2 Be thou ſet vp: in maieſty,
thou iudge of all the land:
Requite the proud: accordingly,
and let them fele thy hand.

3 How long O Lord: theſe wycked men,
how long tryumphe ſhall they?
Thy people thus: to ouer renne,
wythout both ſtop and ſtay.

4 They blatter out: euen what they liſt,
ſoꝛe woꝛdes they be and pꝛoude:
All wycked ympes: wyll not deſiſt,
to baunt and boaſt aloude.

5 Thy people Loꝛd: full ſoꝛe they ſyte,
thyne heritage they vexe:
Their poꝛe eſtates: wyth wꝛonges they ſmyte
and thꝛeates therto annexe.

6 The widow lo: the ſtraunger eke,
they murther craftely:
The fatherleſſe: they quell alyke,
though deare to thée they ligh.

7 Theyꝛ mouthes thus ſpeake: as harkes deuiſe,
tuſh God ſéth nought of this:
Noꝛ Jacobs God: ſhall thys aduiſe,
in thys he is remyſſe.

8 Ye doltes of all: moſt bꝛute to ſée,
betyme yét vnderſtand:
When pꝛudent wiſe: when will ye bée?
ye fooles I ſay ſo fond.

9 Can he be deafe: which made the eare,
how harken ſhould not hée?
Who made the eye: can ye hym bleare?
that he ſhould nothyng ſée?

10 Noꝛ he that cherkes: the heathen els,
ſhall he not you repꝛoue?
And he that man: all wiſdom tels,
ſhall he not you remoue?

The

11 The Lord doth know the thoughtes of man,
to be both fond and vayne:
Your open wronges: how can they than,
eſcape deſerued payne?

12 Then happy is: that man and bleſt,
whom thou doſt chaſtiſe here:
And whom by loue: in law thou teacheſt,
O bleſſed Lord moſt deare.

13 To make hym fit: with patience,
in dreadfull dayes at reſt:
Whyle that to men: of violence,
they? pit be digd and dreſt.

14 For God no dout: will not reiect,
hys people them to fayle:
Nor yet forſake: hys lot elect,
to make them long to wayle.

15 Untill that ryght: be turnd agayne,
to dome, as iuſt it ought:
And follow it: ſhall they full fayne,
whoſe harte hath iuſtice ſought.

16 O who will vp: for me to ſtand,
agaynſt malignant ſpies?
Or will with me: conioyne hys hand,
at wycked men to ryſe?

17 If ſoone the Lord: had ſent none ayde,
to me in myne vnreſt:
It had not fayde: my ſoule diſmayde,
had dwelt in graue oppreſt.

18 But when I ſayd: my fote doth réle,
to note the worldes diſdayne:
Then helpe O Lord: thou didſt me deale,
thy grace dyd me ſuſtayne.

19 As carefull thoughtes: in ſtore dyd ryſe,
when thus my hart dyd boyle:
Thy comfort ſo: dyd me reprayſe,
my ſoule to ſcape the foyle.

20 Shall wycked ſeates: of tyranny,
cleaue faſt to thée as thence:
That thou ſhould fayne: to ſcourge therby,
the poore by lawes pretence:

21 They cloyne in one: in companies,
agaynſt the iuſt mans lyfe:
The giltles ſoule: of wycked vyce,
they whole condemne in ſtryfe.

22 The Lord yet was: to me in ſtrelle,
a refuge ſtrong of fence:
My God was rocke: as inacceſſe,
my truſt and confidence.

23 He ſhall them quite: their crafty guiles,
as they dyd others cloy:
God ſhall them ſlea: for all theyr wyles,
our Lord ſhall them deſtroy.

¶ The Collecte.

NVrture vs O Lord with the ſincere doctrine of thy bleſſed worde, be thou to vs a refuge in time of tribulation, ſo guide vs by true knowledge and vnderſtanding of thy word that we neuer fall from thee Through Ieſus Chriſt. &c.

The

¶ The Argument Pſalme. XCV.

This cherefull Pſalme: { doth inuite vs in voyce: / inuiteth our voyce:
Due laudes to God: { in our hymnes to rebounde: / in hymnes to ſounde:
With lowly hartes: { in hys grace to reioyce: / that we reioyce:
His worde to heare: { as we duely be bound: / as we be bound.

Venite. 1

O Come in one: { let vs ſing to the Lord: / to prayſe the Lord:
And hym recounte: { for the ſtay of our wealth, / our ſtay and wealth:
All harty ioyes: { let vs duely record: / let vs record:
To this ſtrõg rocke: { to the Lord of our health, / our Lord of health.

2 His face with prayſe { let vs ryſe to preuent, / let vs preuent,
Hys factes in ſight: { to the world to denounce, / let vs denounce:
Ioyne we I ſay: { in our ioyfull aſſent, / in glad aſſent,
Our pſalms & hymns { let vs early pronounce, / let vs pronounce.

3 For why this Lord: { is a God of a might,
is God of might,

For helpe at nede: { Upon whom we may call:
whom we may call.

A puissant kyng: { in hys radiant lyght:
in hys bright lyght,

He pasith all Gods: { by his rule ouer all:
by rulyng all.

4 All coastes of earth: { in hys power do ligh:
by hym do ligh:

His celles and groundes: { be they neuer so depe:
though they be depe:

As fast by hym: { be the mountaynes on hye:
stand mountaynes hye,

And stoupe to hym: { be they neuer so steepe:
though they be steepe.

5 The sea is hys: { as the worke of hys handes,
his worke of handes,

Her ryse and fall: { with her mutable rode,
with all her rode,

The land from her: { by authoritie standes:
by power standes,

Whom God so stayed: { for hys stable abode:
for hys abode.

6 O then come we: {let vs humbly adore,
{let vs adore,
And proſtrate ligh: {be we downe on our knés,
{on both our knés:
He made vs all: {both the riche and the powre,
{both riche and powre:
Both kyng and ſlaue {in theyr priuate degrées:
{in theyr degrées.

7 For God he is: {as our Lord and our ſtay:
{our Lord and ſtay,
Hys people we: {in hys paſture to reſt:
{in paſture neare:
His flocke of hand: {for he lead vs in way:
{who leadth our way:
His voyce to day: {if ye heare at the leſt,
{if well ye heare.

8 Beware ſay I: {that ye harde not your hartes,
{ye hard no hartes,
Agaynſt hys grace: {when he byd you repent,
{to you ſo ment,
As deſert ſaw: {in a ſtrife ouer whart:
{once ſtrife ouerwhart,
Lyke tempting day: {of an euiſhe entent,
{of mad entent.

9 In which pallyne: {as your fathers afore, your fathers olde,
Dyd tempt my ſtrength: {to aſſay what I could: to proue my myght,
They proued but me: {in a mocke and a ſcorne: in ſcorne to bold,
Where yet my workes: {might they ſée if they would, they ſaw in ſyght.

10 Full forty yeres, {dyd I chyde with this age: I blamde this age,
Great griefes by them: {did I ſuffer in mynde: I felt by thys:
I ſayd euen thus: {whē I ſpied how they raged, to ſpy their rage,
They erre in hart: {in my wayes be they blynde: my wayes they miſſe.

11 To whom I ſware: {in myne angry reproche, all wrathfully,
By their foule ſtrayes: {was I forſt therunto: thus forſt therto,
If they ſo euill: {to my reſt ſhall approche: my reſt ſhould ſée,
Then blame haue I: {if it euer be ſo: if it be ſo.

The

¶ The Collecte.

LOrd of all ſaluation, beholde we beſeche thee the ſheepe of thy paſture redeemed by thy precious bloud, graunt that iu prudence we accepte thy voyce to be ruled therby, at laſt to ioy wyth thee in thy reſt perpetuall, through, &c.

The Argument. Pſalme. XCVI.

This Gentiles calleth: to (chriſtian) fayth,
In Chriſt to ioy their head:
In whome all power: and glory layth,
To iudge both quicke and dead.

Cantate.

1 Syng (I bid) to God the Lord,
A ſong of new deuiſe:
Let all the earth: his prayſe record,
for grace moſt new ſhall ryſe.

2 (Unto) thys Lord: ſo new ſing aye,
And prayſe hys maieſtie:
Be tellyng forth: from day to day,
His great benignitie.

3 To Gentiles him (loke ye) declare,
Hys glory tell them all:
And ſhew all folke: wyth all your care,
Hys workes moſt martiall.

4 For why (no dout) this Lord is hye,
Aboue all prayſe ſo famde:
To be moſt drad: ryght worthely,
Aboue all Gods ſo namde.

For all (euen all :) the hethen gods,
Be bayne, be things of nought:
This Lord in heauen : hath his abode,
and heauens by him were wrought.

All glory (prayſe all) worthip, fame,
Be his as ornament:
All prayſe and power : be his to name,
In heauenly firmament.

Ye ſtocks (of men) and familyes,
Of peoples, bring this Lord:
Bryng ye this Lord : as comly is,
All land for power of worde.

Yea glory geue (all ye) full true,
To his ſweéte name moſt hye:
Heaue vp your giftes : preſent hym due,
His courtes thus drawe ye nye.

Before this Lord (his face) bow downe,
Before his holy grace:
Ye dwellers all : in fielde and towne,
O dread his mighty face.

Tel ye (I ſay) the Gentiles all
This Lord his raigne hath pight:
The world is faſt : not lyke to fall,
And he ſhall iudge in right.

Let heauens (ſo hye) be glad ſo pure,
Let all the earth reioyce:
Let all the ſea : in furniture,
enhaunce theyr cherefull voyce.

The

12 The (fruitfull) fieldes: and all therin,
Ought now reioyce full lite:
Than ſhall all trées: In woode be ſéene,
to gether ioye in ſight.

13 Before this Lord: who (ſhortly) comth,
For come tō rule is he:
To iudge the worlde bright brightfull dome, by rightfull Doome
His flocke by verytye.

The Collecte.

O God almightye creatour of heauen and earthe, whoſe prayſe the whole ornament of them both doth daily magnifie, we beſeche thee that as we confeſſe the victory of the croſſe, ſo we may renounce all heathen errour, to beholde the glory of thy ſeconde commyug, wyth full ioy of our conſciences, through Ieſus, &c.

The Argument. Pſalme. XCVII.

This Pſalme in ſprite: doth gratulate,
Chriſtes kingdome cleare: immaculate:
Wherby ſuch lyght: hath God detect,
That truth was raiſde: and lyes deiect.

Dominus regnauit.

1 THe lyuing Lord: doth raigne as king
The erth therfore: full glad may ſing
The ſles may ioy: ſo many ſene,
That he is come to make thē clene.

2 Thicke cloudes and darke: be him about,
On wycked men: to thunder ſtout:
Both iuſtice right. and equitie,
Of his high throne: the baſes bée.

3 The fyre him goeth : before in ſight,
With blaſing leames : of fearefull lyght :
By which full wyde : he doth enflame,
Hys foes to burne : which ſcorne his name.

4 His lightninges ſhyne : the world full out,
On euery ſide : whote ſparkes to ſpout :
The earth at ſight : for feare doth quake,
No puiſſance can : reſiſtence make.

5 The mountaynes hye : as waxe did melte,
At God his face : thus preſent felt :
I ſay at face : of Lord ſo hye,
The earth dyd feale his maieſtye.

6 The heauens declare : his rightwiſnes,
When he by them : ſtrikth wickednes:
All peoples thus : his glory ſawe,
How drad he is : whom all ſhould awe.

7 A ſhamde be all : which Idols ſerue,
Who chooſe vayne gods : from God to ſwerue
Ye angels all : which ſeruauntes be,
Come worſhip hym : bowe downe your knée.

8 So Sion ioyed : in hearing this,
And Iury ioyd : in townes of hys :
O Lord for theſe : thy domes entent,
That ſuch ſhould haue : ſharpe puniſhment.

9 For thou O Lord, doſt all excell,
That here by low : in earth do dwell :
Exalted far : in name thou art,
Aboue all Gods : ſo new vpſtart.

10 O ye that loue: thys Lord ſo hye,
Hate ye all vyce: of malmetrye:
He kepth theyr ſoules: who ſerue hym pure,
From wycked hand: to ryd them ſure.

11 Now lyght is ſprong: to ryghteous man,
That day from darke: diſcerne he can:
And ioy is faine: to rightfull hart,
From whence no power: can hym depart.

12 Then ioy ye iuſt: in thys your Lord,
Thys lyght, hys grace: alway record:
Hys holines: well thynke and thanke,
Hys name confeſſe: therin be franke.

The Collecte.

O Lord the preſeruer of all thy faythfull ſayntes on whom as on thyne electe portion thou dooſt perpetually raigne, inſpire we beſech thee into our harts the bright beames of the ſcriptures of thy prophets and apoſtles, that what ſoeuer as yet remayne in our hartes as ſauoring the olde carnall blyndnes of our originall darknes, may be illitened by the heauenly lyght of thy holy ſprite, to whom, &c.

The Argument. Pſalme. XCVIII.

Here thankes be done: } that God (in worde) moſt true,
Sent Chriſt his ſonne: } mans loſe (agayne) to cure:
All thinges that bee: } muſt land hym (euer) due,
Cantate. *Such peace to ſee: } reſtord (in earth) ſo ſure.*

1 Syng ye all new: | to God (a ſong) on hye,
For he moſt true: | hath meruels (newly) wrought
Hys able hand: | hath (wonne hym) victory,
Hys arme ſo grund: | this helth (to man) hath brought

2 The Lord of loue : thys health hath (open) layd :
So man to moue : to ſerue (in hart) aryght :
Hys righteouſnes : he hath full (plainly) ſhayd,
For they redeſſe : to Gentiles (eyes and) ſyght.

3 He cald to mynde : hys (gentle) mercies free,
To Jacob kynde : hys truth (and fayth) to kepe :
The earth all whole : thys helth dyd (fully) ſee,
O hym extoll : thys God (our Lord) ſo meke.

4 Thou earth ſing out : all whole (I ſay) full glad,
In voyce moſt ſtout : with (gentle) muſikes ſound :
To God thy Lord : (reioyce) for mercy had,
Thy ſonges record : thou art moſt (duely) bound.

5 Yea ſing in harpe : to God (and Lord) ſo hye,
Sing round & harpe : with all thy (tunes and) ſtringes
With harpe bid I : with (note of) Pſalmodie :
Your voyce apply : to ioy theſe (heauenly) thinges.

6 With trũpets blow : with ſhaulme ſo (ſwetely) ſing,
Both hye and low : extende your (harty) ſtrength :
Make iubilies : before this (heauenly) king.
For Lord he is : to ſerue (I ſay) at length.

7 Let eke the ſeas : rore out in (merie) chere,
Thys Lord to pleaſe : with all her (ſiſhe in) ſtore :
The world ſo round : and (all the) dwellers there,
your voyce rebound : to prayſe (this Lord) the more.

8 The floudes a like : Let (them now) clap their hands
This Lord to ſeke : (with man) in ioyfull hart :
The mountayns hie : (ſo bouge) aboue the landes,
Let them be by to daunce (with man) in part.

To

9 To God do this: let it (in ſight) be plyed,
For come he is: (as lord) to iudge the land:
Hys iuſtice ſword: the worlde ſhall (iudge and) guide,
Hys equall word: to all ſhall (euenly) ſtande.

¶ The Collecte.

POure into our harts O Lord thy healthfull grace, which thou haſt reuelde to all Gentiles ſo ſpred by the rightwiſnes of thy goſpel, we hũbly beſech thee that as thou once cameſt to be iudged and condemned for vs moſt miſera le ſinners ſo at thy next returne thou would graunt vs mercy to eſcape thy fearefull iudgement, for whom thou tokſt vpon thee to be condemned for the raunſome of our ſinne: to whom with the father. &c.

¶ The Argument. Pſalme. XCIX.

Swete Chriſt his raigne: this Pſalme compriſth,
As Rabins all: can ſay no leße:
God graunt that they: with vs would ryſe,
To ſing theſe thankes: to hym in fleſhe.

Dominus regnauit iracſcantur.

1 THe Lord to raigne: is bent therin,
All folke ought than: his preſence dread:
He ſitteth betwixe: the Cherubin,
Let all the earth: then quake I reade.

2 This Lord is great: in Zion ſcene,
Where power he ſheweth: & ruleth with lous
And hye he is: on all the Heathen,
If they a like: their hartes would moue.

3 O let them all: thy name confeſſe,
The bad to beate: the good to bleſſe:
For greate it is: in feareſulnes,
The power therof: moſt ſacred is,

4 All Princely power: loueth equitye,
And equitye: thou broughtſt in ſight:
In Jacobs ſocke: thou didſt applye,
To iudgement true: and iuſtice right.

5 Our Lord this God: O magnifye,
Both Jewes and Grékes: your wayes reſét,
To his ſotſtole: his ſacrarye,
Bow downe your knées: moſt reuerent.

6 As Moſes méeke: ſo Aaron graue,
Were chiefe his prieſtes: ſo Samuell:
Among them were: his power to craue,
They cryed to God: he hard them well.

7 To them in cloud: ſpred pillour like,
He ſpake as all: the people ſawe:
They did his heſts: and ſtatutes kepe,
Which he them gaue: in pact for law.

8 O Lord our God: thou hardſt them iuſt,
And ſpardſt them Lord: for thine owne ſake,
Yea when with plagues: thou didſt thē thruſt,
For foule attempts: which they did make.

9 Extoll this God: our Lord ſo frée,
Fall downe before: his holy hill:
For God our Lord: in maieſtye,
Moſt ſacred is: and iuſt in will.

The

¶ The Collecte.

THou art both Lord and king we moſt humbly cõfeſſe it right deare ſauiour although the Iewiſhe phariſeyes ſaye the contrary, thou only gouernſt the hartes and conſcience of men: and by thy only grace dooſt iuſtifye the ſame, we beſeche thee ſo to rayſe vp the piller of thy heauenly light to ſhyne to our ſoules that we may be alway defended from all errour and aduerſitie to offer vnto thee the ſacrifice of prayer in thankes geuing, who liueſt & raigneſt one god with the father. &c.

¶ The Argument. Pſalme. C.

All men of breath: but temporall,
Which Pilgrimes walke: this earthly Ball:
To ioy be bid: here ſeuerall,
To God in dayes: moſt feſtiuall.

Iubilate Deo.

1 O Ioy all men: terreſtriall,
Reioyce in God: celeſtiall,
I byd not Iewes: eſpeciall,
But Iewes and Greekes: in generall.

2 Serue ye thys Lord: heroicall,
Wyth ioy of hart: effectuall:
Seke ye hys ſight: potentiall,
Wyth hymnes of myth: moſt muſicall.

3 Know ye thys Lord: imperiall:
As God hs made: originall:
Not we our ſelues: he vs doth call,
Hys folke as flocke: kept paſtoral.

4 Hys gates and courtes : tread vſuall,
With laudes and hymnes : poeticall :
Geue thankes to hym : continuall,
And bleſſe his name : moſt liberall.

5 For why this Lord : ſo principall,
Is ſwéte, hys grace : perpetuall :
Hys truth of word : ſtand euer ſhall,
With hundreth thankes : thus ende we all.

¶ *The Collecte.*

O Lord and father of all honor & glory, ſhew vs thy mercy, and graunt thy grace that we may ſpiritually reioyce in the laude of thy name, and ſo in ſpryte to ſerue thee, that we maye feele in our hartes the delectable comfortes of thy true promiſes made to vs the poore flocke of thy paſture, ſo to ioyne to thee our louyng paſtor, to come at the laſt to thy heauenly folde, where thou raigneſt with the father and holy ghoſt one God, &c.

¶ *The ende of the ſecond Quinquagene.*

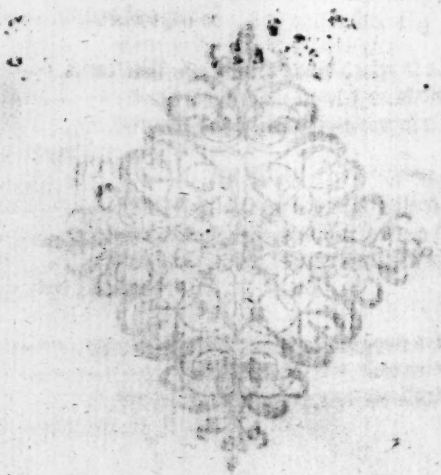
¶ The

third and laſt Quinquagene of

Dauids Pſalter, tran-

ſlated into Engliſhe

Metre.



Psalme. CI.

When David long : was kept from raigne
T his Psalme he made : to ease his mynde
How kynges should rule : here he doth playne
And what he would fayne.

Misericordiam & iudicium.

1 BOth mercy mēke : & iudgement right,
In verses long : I will endyte:
To thee I will : sayng sing in myne
Wyth hartes delyte.

2 I will my lyfe : beare strayt in way,
If thou from me : goest not astray
In all my house : cleane hart shall lay,
Without hemen.

3 To wycked deede : none eye shall stand,
And hate I will : all rebels hand :
To ioyne wyth me : I will withstand,
Wyth hart and hand.

4 A froward hart : and willfull stout,
From my whole sight : shall fle full out,
To me shall clout : no wycked rout,
Wythout all doyt.

5 Dyssemblyng lyppes : to me shall bee
Dyspleasaunt sight : all tymes to see
I will not forgyue : transgressours grace,
Wyth pleasure hye.

6 True men in earth : I inyll me get,
To dwell nye to mye : inyth me to ſet :
Who walketh moze ſtrayt : ſhall ſerue me bet
Inythout all let.

7 From far my houſe : they ſhal be ſent,
Who guiles can forge : or lyes inuent,
None eye on them : ſhall firme be bent,
Inyth myne aſſent.

8 Yea ſone by day : I will deface,
Proud men in earth : of inycked trace,
To driue all thoſe vſes from Gods goodly place,
Inythout all grace.

¶ The Collecte.

ALmigheye God which art God of power incomprehenſible, which ſhewelt to thy ſeruants ioyntly both mercy and iudgement : Graunte we beſeche thee, ſo that we may faithfully loue thee, truly to follow thee in all godlines, through Chriſt, &c.

¶ The Argument. Pſalme CII.

Here man in eare : moſt pituouſly,
Wiſheth Sions build : deſiſted in ſhame :
Remembreth by : long daſhardize,
Chriſtes heauenly church : wiſſeth the ſame.

1 Domine exaudi.

O Lord to thée : I cry and call.
My prayer heare : O louinglye :
Thou art my Lord : moſt liberall,
Receyue my ſute : admit me trye.
Inyhyle

2 While thus I mourne: hide not thy face,
From my diſtreſſe: ſo wrathfully:
Encline thyne eares: and heare my caſe,
But ſoone in haſt: O aunſwer make.

3 My dayes lyke ſmoke: ſlyde fall apace,
Conſume they do: no reſt they take:
As fier brandes: my bones are brent,
Theyr liuely powers: my ſpirites forſake.

4 My wounded hart: lyeth impotent,
As witherd hay: cut downe by ſithe,
To eate my breed: from me it went,
On me ſo ſore: this trouble lyeth.

5 For gronyng lowde: in thys diſtreſſe,
My wofull hart: oh panth and ſith,
That ſcant to ſkin: cleaueth any fleſh,
My bones be ſene: thus waſt I lay.

6 Lyke Pellicane: in wyldernelle,
I am, which ſing: but wele away,
As Owle that fleeth: all birdes in ſight,
In deſert darke: which loueth to ſtray.

7 Full watch I kepe: both day and night,
Myne eyes no ſleepe: can take for mone,
To Sparow like: that leaueth her flight,
In houſes eues: which lowerth alone.

8 All day my foes: do me reuyle,
Wyth tauntes they ſport: when I do grone,
Theſe boaſters mad: at me ſo vyle,
Agaynſt my ſoule all ſworne they bée.

9 My bread that I : eate all this whyle
Was ashes lyke : in taste to se,
My drinke with teares : with weping meniet.
So many griefes : assayled me.

10 My soule with cares : was full beprent,
To note thy wrath : and heavy frowne,
Thou liftst me vp : as I were strengde,
But sone most weake : thou thrustst me down.

11 My dayes drawe lyke : as shadow faith,
When darke the cold : nyght is spred and colde,
I wyther lyke : as blossome pallth,
My colour wanneth : my moysture dryeth.

12 But thou yet Lorde : abydest beside,
Art permanent : in whom deuieth,
Thy memory : shall aye remayne,
Where fall to dust : my nature hyeth.

13 I know thou wylt : once ryse agayne,
To pitie (Lorde) sion : thy own mount,
To shew thy grace : the tyme constrayneth,
The tyme is come : by iust account.

14 Thy seruants lo : desire in hart,
To se her stones : to building mount,
They pitie her : to spie her smart,
To marke her thus : in dust oppresst.

15 The Gentils straunge : wyl ioyne their part
To feare Gods name : of all the best,
Ye kings of power : in earth all whole
Shall prayse thy name for worthiest.

When

16 When this the Lord : ſhall hye extoll,
In buildinges freſh : this Zyon place,
And her in booke of fame enroll,
When glozy bzyght : ſhall her embzace.

17 And when they ſée how he is bent,
To pozre mans ſute : in tender grace
And will not be : ought diſcontent,
To ſcozne theyr cryes : both all and ſome.

18 This thyng thus done as monument,
Shall wzitten be : foz ſolke to come,
That countries whole : which ſhall arile,
May laud thys Lozd : wyth hye renome.

19 Foz God from hye : hath caſt his eyes,
Where holy is : his ſacrary,
Thys Lozd from heauen : in gentle wiſe,
Hath lokt to earth : to heare the cry.

20 To heare I ſay : the wofull playntes,
Of men falt bound : in miſery,
To loſen them : from theyr conſtraynctes,
Which were at deathes dozre very neare.

21 That they might ſhew : to all hys ſaintes,
In Zyon place : Gods name ſo deare,
To tell all out : Jeruſalem,
Hys wozthy laudes : in open quere.

22 When people whole : ſhall mete in realme,
Of all eſtates : which this ſhall know,
To ſerue this God : ſo good to them,
All reignes to hym : ſhall them bekow.

23 Though God as yet: my ſtrength hath beate
From captiue ſtate: to iourney ſlow
Though he my dayes: hath ſhort entreat,
Vpon truſt: yet built to ſpy.

24 I wyll hym thus: wyth wordes intreat,
Ah God my God: to waſte fully,
Cut not my dayes: by halfe away,
Where thy yeares laſt. eternally.

25 Thou layd'ſt the earth: in ſtable ſtay
At firſt full ſtrong: by power deuine,
The heauens euen ſo: none will denay,
Be wrought by thée: wyth all their fhyne.

26 They all ſhall quayle: thou yet ſhalt holde,
As garmentes worne: ware thinne and fine,
Thou ſhalt them change: as veſtures olde
They ſhall be changd: thus temporall.

27 But thou art ſtill: as we behold,
And art that art: perpetuall,
Thy yeares in length: ſhal ſtand in dede,
For feele defect: they neuer ſhall.

28 We truſt the more: thy ſeruants ſéde,
Olde Abrahams ſtocke: ſhal not decay,
Their iſſue Lord: by thée ſhal ſpede,
Before thy face: to dwell for aye.

The Collecte.

O Lord moſt mercifull protectour of all them that be in trouble, who in thy ſelf art god euerlaſting, ſhew thy mercy vpon vs ſo frayle and tranſitory as we be, that we may reioyce in thy ſauyng helth, through Chriſt, &c.

The

¶ The Argument. Pſalme. CIII.

The righteous man: whom God doth feede,
Enioyneth his ſoule: due laudes to ſing,
For his great loue: who knowth his nede,
From griefe and payne: his hart to bring,
Who ſteyth his ſtate: all voyde of dread,
His dayes in peace: with ioy to lead.
Thus playth his ſtring.

1 Benedic anima mea.

Rife my ſoule: bliſſe thou the Lord,
Addreſſe thy ſelfe: his name to ſpread,
Thy ſenſes all: with iuſt accord,
Within without: do it in dede,
Hys holy name: due prayſe record,
Thus byd ys be: in his true word.
So oft reade.

2 Reuolue the ſame: in gratefull mynde,
Thy ſoule I ſay: to thee againe,
His benefites to tell full kynde
To thee it is: moſt certaine gayne,
To God who will: him faſter bynde,
Of his good grace: the more ſhall ſynde
I tell thee playne.

3 Of all thy ſinnes: the giltines,
He pardon giueth: full louingly,
In all thy ſores: of heuines,
Thou mayſt in hym: haue remedy,
If thou to hym: makſt thine acceſſe
In ſtable hart: with faithfulnes,
Thine eaſe to ſpy.

4 His ſauing helth : comth preſtly on,
To ryd thy life : from perylꝭ all,
To make thee ſcape : confuſion,
He geueth god eare : whan thou doſt call,
With mercy kinde : euen he alone,
With round defence : he crowneth thy mone,
No tyme to fall.

5 With all good thinges : in pleſantnes,
He ſædeth thy mouth : he fylleth thy will,
As Egle vſeth : her new to dreſſe,
In age for ſtrength : to call her bill,
So he thy yeares : renuueth afreſhe :
Such youth in age : can God erpreſſe.
O prayſe hym ſtill.

6 The Lord can frye : all wicked wayes,
All wrong to right : whan he ſeth beſt
And though he ſendeth : ſome bitter dayes,
He can them ſweete : with ioyfull reſt,
True iudge he is : the iuſt to rayſe,
Whan force he beares : his truth to prayſe,
Than ſtay thy breſt.

7 To Moſes once : God did declare,
His wayes his will : and all his trade,
His prouidence : and daily care,
To kepe his flocke : with gentle ayde,
To Iſraell what will he bare,
Theyr practiſe ſhewth : how they dyd fare,
So ſafe to wade.

They

8 They proued the Lord : moſt pitifull,
Whole bent to grace : in tyme of néede,
They felt hys helpe : moſt mercifull,
To anger ſlow : but preſt to méede,
He pardon ſhewd : moſt plentifull,
To hartes contrite : and ſorrowfull.
For they muſt ſpéede.

9 As do eterne Lordes : in cruelnes,
Allway he is : not chiding ſore:
He kéepth not ire : the powre to preſſe
He mercy hath : in louing ſtore,
And when he fumeth : for giltines,
Yet mercy ſtaith : hys gentlenes,
Prayſe hym the more.

10 A proofe hereof : in vs all fyy,
He ſerueth not vs : as we deſerue
As our foule ſinnes : for vengeance cry,
But féedth our want : our néede to ſerue,
Though hym we greue : as wretches thrall,
He guideth our life : and ſtayth our fall.
Not far to ſwerue.

11 Holw hye the heauens : this earth ſurmount
So far doth grace : our gylt excell,
Hys mercies great : moſt hily mount,
Upon thoſe men : in feare who dwel,
Which low in hartes : their faultes recount,
To worſhip hym : as feare is wont.
O loue hym well.

12 Holw far the Eaſt : is wyde from Weaſt,
Whoſe coaſtes and termes : ſhal neuer méete,
So farre our ſinnes : be ſet at reſt,
By hys good gift : and pardon ſwéete
Though vs he beateth : as he knowth beſt
No wrath it is : but loue of hzeaſt.
No ireſull heat.

13 Foz lyke hys chylde : the father vſeth,
To nurture hym : by chaſtiſement,
Hym farre to dzaw : from bayne abuſe,
And yet but loue : and pity ment,
So God to man : doth mercy vſe,
Who hym to feare : doth not refuſe.
And will repent.

14 Foz he doth knoin : our nature frayle,
Wherof and whence : we all be made,
But duſt and clay : who ſone may fayle,
Wyth weyght of earth : all heauy lade
Hys grace ſéeth this : to our aduayle,
Elſ ſhould we all : both wepe and wayle.
Full euill apayde.

15 Who markth of man : hys yeres in trade
Shall ſpy hys lyfe : but miſery,
Euen like to herbe : though grene in blade,
That witherth ſone : to hay ſo dzy,
Foz lyke as flowers : in field do fade,
So waſteth man : anone decayd.
In banitie.

Thys

16 This freſhly flower : if wyndes ſo ſterne
Do hym once ſhake : he ſaith away,
That where he grew : no man can learne
For brittle fleſh : hath brittle ſtay,
Hys terme but ſhort : to tyme eterne,
By death once paſt : none hym diſcernth
From duſt and clay.

17 Though nought made here : can euer laſt,
Gods mercy yet : holdth ſtable hand
On hym that feare : to hym hath caſt,
From age to age : in euery land,
Hys righteouſnes : is ſet full faſt,
To man beſtowd : it will not waſt
But aye ſhall ſtand.

18 Theſe men I meane : of louely feare,
Be ſuch as kepe : hys godly wyll
Which faſt in mynd : hys worde do beare
In hart and tong : to kepe it ſtill,
And alway geueth : full ready eare
To God theyr Lord : to them ſo deare
To learne hys ſkill.

19 Thys Lord in heauen : hath ſet hys place
From whence he ſeeth : all mortall wayes
Who rightly goth : who halth in pace:
As lyſe he ruleth : ſo death he ſtayes,
All rule doth ſtand : in hys good grace,
The good to kepe : the bad to chace.
To ſhort hys dayes.

20 O prayſe thys Lord: ye ſprites of hys,
Ye angels pure: of ſtrength ſo great,
Ye worke hys wyll: ye neuer mille,
Hys power ye know: hys royall ſeat,
Ye know what Lord: what God he is,
Ye heare hys voyce: ye ſée hys bliſſe.
Hys laudes intreat.

21 O prayſe the Lord: all ye hys hoſtes,
Ye armies cleare: of heauenly ſtarres,
Ye ſprites ſo ſwift: ye firy ghoſtes,
In peace ye ſerue: ye rule hys warres
To do hys wyll: ye renne as poſtes,
In heauen and earth: in all theyr coaſtes.
As miniſters.

22 O all ye workes: what names ye haue,
In all the world: recount his grace:
To make you all: he dyd withſaue,
Aduaunce thys Lord: in tyme and place,
O thou my ſoule: of thée I craue,
Extoll this Lord: he wyll thée ſaue.
From wofull caſe.

ALmightye God creator and defender of all thy creatures, ſpecially of them which do put theyr truſt in thee, defend vs thy poore ſuppliauntes from all aduerſitie that is ſet agaynſt vs, thou ſeeſt howe weake we be of our ſelfe, aſſiſt vs therefore O Lorde with thy godly protection to glorifye thy holy name in earth as thy holy ſprites doo in heauen, thorough Chriſt, &c.

The

The Argument. Pſalme. CIIII.

This Pſalme ſetth out: for prouidence,
Almighty Gods: magnificence:
His wiſdome, power, his goodnes eke,
Of night, of day: of yere, of weeke,
His excellence: all thyng doth kepe.

1 Benedic anima mea.

O Prayſe my ſoule: the Lord of name,
O Lord my God: of worthy fame:
Thou doſt excell in dignitie,
Wyth honour clothd and maieſtie.
{O hym proclame,
Prayſe his degree.

2 For he is clad: moſt cleare wyth light,
As he were deckt: wyth veſture bryght:
He ſpreadth the heauens as vayle moſt fyne,
Wherein lyeth hys grace: and power deuyne.
{O ſeke hys ſight,
To hym incline.

3 The vpper heauens: be ſo arayde,
Wyth waters lyke: as beames be layde:
The cloudes he makth: hys charet ſwift,
On wynde the wynges: hys walke he liſth,
{O hym eſteeme,
Expend hys gyft.

5 And he doth make: hys aungels ſpirites
In wyndes and blaſtes: to worke theyr mightes:
The flamyng fier: is miniſter,
Whoſe worde to do: they waite full nere.
{O lone his lightes
Truſt hym intiere.

6 He ſetteth the earth: on baſes ſound
The ſeas they be: O wondrous ground:
The world to ende: it ſhall not reale,
It can no change: ne ruine feele.
{O hym rebound
Hys myght reueale.

7 Wyth waters depe: this earth was ſhet,
As it wyth coate: all darke beſet
For once the ſeas: as mountaynes ſtode,
Moſt hye aboue: as raging floud.
{O prayſe hym yet:
Repute hym good.

AA.iij. Though

7 Though thus they? waues: the waters ſp?ed
At thy rebuke: they ſwiftly fled:
At thy rough voyce: in thunder hard,
They fall gaue vp: their hold and warde.
O hym a d?ede:
His ſtrength regard.

8 The hils then hye: in ſight dyd mount
The fieldes fell low: as now they wont:
As them thou ſtowdſt: in moſt due place,
They ſtand euen ſo: they moue no ſpace.
O hym recount:
Ertoll hys grace.

9 To all thynges made: thou gaueſt hys roume
They? p?oper place: not out to come:
Thou dowſt the ſeas: in boundes repoſe,
Not backe to turne: the earth to cloſe.
O hym renome:
His hand diſclose.

10 He ſp?inges ſendth out: to floudes to grow
And they in ſea: diſcharge we know:
Betwene the hyls: they kepe their flote,
To freſh the earth: with new grene coate.
O hym betrow
Hys larges note.

11 All beaſtes of field: there d?ynke they? fill:
They ſeke thein nedes: though fed on hill:
The aſſes wilde: they ſlake their thirſt
Moſt d?y which be: ſo made at firſt.
O marke hys wyſ:
His care betrift.

12 The fetherd foules: ſeke harbo?ow
As nye their d?inke: they ſit on bough:
Where bydes do chirme: the trees among,
To God they? Lo?d: in cherefull ſong.
O hym auow:
And p?aiſe hym long.

13 He wetith the hyls: and makth them ſoft,
From heauenly cels: by dewes aloft:
By fruteſull cloudes: which wrought his hand
The ſhowers fall down: to moyſt the land.
O land him oft:
Hym vnderſtand.

14 He makth for beaſt: the graſſe to ſpring,
And herbage els: for man to bring:
To ſerue hys nede: his bread to get,
In earth ſuch vſe: in beaſt he ſet.
O ſerue this king:
His actes intreat.

15 Whence wyne is geuen: mans hart to cheare,
And oyle his face: ſo bright to cleare:
And bread fro thence: he doth addres,
Mans hart to ſtrength: in ſtablenes.
O count him deare:
Hys laudes erpreſſe.

16 The Lordes own trées: by man vntyld,
Wyth Sap by ſhowers: be fully fild:
As Ceders hye: of Libanus,
Which he hath plant: right plentuous.
O praiſe him milde:
His care diſcuſſe.

17 In theſe hye trées: the birdes do neſt,
God geueth them wit: to ſéeke theyr reſt:
The Storkes there build: and houſes haue,
In trées of fyre: themſelfe to ſaue.
O loue him beſt:
His loue ingraue.

18 The mountayns hye: a refuge bée,
For buckes and beaſtes: of Venerie:
And ſo the rockes: all inacceſſe,
To Conies bée: theyr ſikernelle.
O praiſd be hée:
Hys workes confeſſe.

19 The mone he made: for ſeaſons due,
The nyght to cleare: wyth chaunges new:
The ſunne ſo hye: a creature,
Hys down fall knowth: and kéepth it ſure.
O god enſue:
Hym worſhip pure

20 And after day: thou bringſt in darke,
So nyght comth on: and blyndnes ſtarke:
The Sauage beaſts: yet gayne therby,
So crépe they forth: to fede full ſlye.
O note hys warke:
Hys reed eſpy.

21 The Lyons whelpes: moſt fierce they roze,
In rangyng long: of pray the ſtoze: } O hym adoze:
They ſeeke by darke: their ſuſtenance, } Hys woꝛke enhaū
Prepard by Gods: good ordinance.

22 When ſunne returnth: and ſheweth hys riſe,
Expellyng darke: hys light ſurpaſſeth: } O thys aduiſe:
Theſe beaſtes by heapes: then ſone remoue } Hys prudence loue.
They kepe theyr dens for lyght aboue.

23 Thus man goth forth: hys woꝛke to do,
Moze bold that they: be thus ago: } O ſtand hym to:
To tillage true: he maketh hys gate, } Recount thy ſtate.
And ſpendth hys day: till it be late.

24 O mighty Lord: my fort and holde,
How be thy woꝛkes: tride manifold: } O hym behold:
Thou madeſt them all: in wiſdome hye, } Hym magnify.
Of thy great goods: full therth do lygh.

25 The ſea ſo houge: the Ocean,
So large in armes: and ſpace for man: } O ſearch it than:
Theare liuing things: ſaunce number crepe } This meruel ſeth
Great beaſts and ſmall therin do kepe.

26 Their ſhips by ſayles: the bilowes paſſe
Where men tranſport: they: wardly traſſe: } O marke this caſe:
There playth his pages: Leuiathan, } Reuolue it man.
Whom thou dydſt forme: to ſport theran.

27 All creatures: of thée expect,
Their foode moſt apt: for euery ſect: } O hym reſpect:
That thou ſhouldſt geue: they: nouriſhment, } To hym aſſent.
In tyme of néde: moſt competent.

Whe

28 When deale thou doſt: they gather ſtrayt,
In hungers ſtreſſe: themſelues to bayt:
If thou ſplayſt hand: wyth bleſſyng méete,
With good, full good: they be replete.
O hym alwayte:
Eſteme hym ſwéete.

29 When face thou hideſt: and nought doſt ſend,
O then they wayle: to death they bend:
If breath thou ſtopſt: decay they muſt,
They muſt returne: into theyr duſt.
O then amend:
Regard hym iuſt.

30 When thou returnſt: thy ſpryte agayne,
New thynges by thée: new breath optayne:
Then verely thus: thou deckſt a freſh,
The face of earth: wyth new increaſe.
O holde him fayne:
Hys loue poſſeſſe.

31 Gods maieſtie: be it for aye,
In glory bleſt: in all hys way:
The Lord ſhall hye: reioyce in thought,
In all hys workes: ſo godly wrought.
O ſoule thus pray:
As thou art taught.

32 This God when he: mans ſinnes to fynde,
But lokth on earth: it quakth and twynd:
When he the hyls: wyth hand but touch,
They ſmoke for feare: and low they couche.
O ſoule hym mynde:
Thy Lord auouch.

33 For I will ſing: to thys my Lord,
Whyle I am here: and hym record:
In Pſaltries ſwéete: I wyll my ſong,
To my Lord God: in lyke prolong.
O ſoule accord:
Performe it ſtrong.

34 My talke of hym: moſt pleaſant is,
No day I will: be found remiſſe,
To ioy in God: I will not ceaſe,
He is my health, my reſt, myne eaſe.
O ſoule him bliſſe:
Hym ſéke to pleaſe

35 Where ſinfull men: from earth ſhall fayle,
All wycked freakes: God let them quayle:
But thou my ſoule: thy Lord aduaunce,
Prayſe all the Lord: hys heritaunce.
{For thyne aduayle:
{Syng ſtill all hayle.

¶ The Collecte.

MOſt excellent almighty God, which dooſt wyth thy bleſſing hand, moſt richly refreſhe all liuyng thynges wyth theyr foode and ſuſtinaunce, graunte that our ſoules may ſo be refreſht in the contemplation of thy godly maieſty, alway to behold thy glory in heauen, in the meditation of thy wonderfull workes here in earth, through Chriſt.

¶ The Argument. Pſalme. CV.

{Gods actes here lauded be: by ſtories order tolde:
{His pact alledge: no thanke to man: but God moſt due extolde.

Confitemini domino

OPrayſe in voyce the Lord,
Syng out wyth iuſt accord:
Exalt hys name: ſearch out hys fame,
Hys worthy dedes record.

1 O prayſe in voyce the Lord: vpon hys name to call
Denounce and tell the people cleare: his doynges liberall.

2 Syng out, wyth iuſt accorde: and play in inſtrumentes:
Tell all hys factes moſt meruelous: ſprede out hys ornamentes.

3 Exalt hys name wyth ioy: moſt hye, and moſt deuyne:
And let theyr hart that ſeke the Lord: to mirth all glad inclyne.

Search

4 Search out hys fame and power: the Lordes right famous arke:
Seeke here hys face ſtill euermore: draw nye to note hys warke.

5 Hys worthy dédes recorde: which he hath wrought as God,
His ſtrange forethewes: hys godly domes: ſo paſt his mouth abrode

O prayſe in voyce the Lord,
Syng out wyth iuſt accorde:
Exalt hys name: ſearch out hys fame,
Hys worthy dedes recorde.

6 Ye ſéede of Abraham: hys ſeruaunt thys reſpect:
I you appeale, praiſe ye the Lord: ye Jacobs ſtocke elect.

7 He is the Lord our God: yea none I ſay but hée:
His iudgementes be in all the world: but moſt wyth vs to ſée.

8 For he hys couenant myndth: for euer it to do:
In thouſand worldes, ſtill faſt to ſtand, hys word commaunded ſo.

9 Hys pact to Abraham: faſt made, with fayth endude:
Hys othe alſo to Iſaac: agayne the ſame renude.

10 And he this league as law: to Jacob ſure decréd:
To Iſraell as teſtament: for euer well to ſpéde.

11 Thus ſaying, geue I will to the land Canaan:
For plot of your inheritaunce: as met with lyne by man.

12 But thus when few they were: to them in lyke reſpect:
And there in land as ſtraungers ſet: as Pilgrimes whole reiect.

13 And ſtrayed from land to land: of nations wandringly:
From countries wyde to other realmes: of people diuerſly.

14 He suffred yet no man: to do them any wrong:
For all theyr sake: yea kinges he chect: and plaged them among.

15 He say, touch not my Christes: that sacred flocke to mée:
My Prophetes true: afflict not ye: which preach my maiestie.

O prayse in voyce the Lord,
Syng out wyth iust accorde:
Exalt hys name: search out hys fame,
Hys worthy dedes recorde.

16 When he sent dearth on earth: to stop theyr fodes relefe:
And stroyed of bread: the sustenance: which stayd their strength most (chiefe

17 A man before he sent: to them as herbeger,
Lo Joseph sold to seruitude: to serue in Egipt theare.

18 Whose féete they wrung in stockes: by Putiphars complaynt:
In iron cast wyth chaynes bound: hys lyfe felt hard constraynt.

19 Untill the tyme was come: that iust hys cause was séene:
Whom God approued: and throughly tryed: by Oracle deuine.

20 The kyng then sent and hym: dyd lose by men of hys:
The Prince that there: the people ruld: did him frō bondes dismisse

21 He made hym Lord in chiefe: of all hys court about:
And ruler sole: of all hys gods: in hys Empyre full out.

22 That he might bynde and lose: his Dukes and lordes at wyll:
And wit to teache: hys sages all: by hys approued skill.

O prayse

O prayſe in voyce the Lord,
Syng out wyth iuſt accorde:
Exalt hys name: ſearche out hys fame,
Hys worthy dedes recorde.

23 So Iſraell in went: to Egypt glad and ſad:
This Jacob olde: a ſtraunger liued: in land of Cham the bad.

24 And there God multiplied: hys people notably,
And made hym far more ſtrong and big then were hys foes at eye.

25 The Moores then chango theyr hartes: as God dyd them detect:
That they dyd hate his people ſore: vñ guiles hys ſeruantes checkt.

26 Then God ſent Moſes out: hys ſeruant good and true:
Yea Aaron eke: whom he dyd choſe: his hart on them dyd rue.

27 Which there to them dyd ſplay: his workes and wordes by ſignes
Hys meruels rare: in land of Cham: ſuch power thē God reſignes.

28 And he depe darkenes ſent: all thinges then darke was ſo:
The ſignes themſelfe: ne Moſes yet: rebeld Gods wyll to do.

29 He turnd theyr waters all: to bloud, not them they dranke:
He ſlue theyr fiſh: theyr nouriſhment: for all theyr waters ſtanke.

30 The Lord euen ſo brought frogs: in numbers wonderfull:
Which crept vpon: the beds of kynges: theyr priuy chambers full.

31 He ſpake the worde then came: on heapes all kynde of flies:
So lyce of duſt: as myngyns ſmall: in all theyr coſtes dyd ryſe.

32 For all theyr raynes and dewes: he gaue them hayle to change,
And flames of fyer: ſo mixt wyth thē: in all their landes moſt ſtrange.

33 Wherwyth he ſmote their vines: their fig trées flat to ground:
He brake euen down: their fruitful trées: in all their quarters round

34 And when hys worde came forth: of grashoppers on heape:
In numbers theare: nigh infinite: dyd Caterpillers leape.

35 Which dyd all whole deuoure: theyr graſſe about the land:
Yea frute and all: that grew in ſoyle: thus heauy lay hys hand.

36 Theyr fruites firſt borne he ſlue: in all theyr realme in length:
Their pryme offſpring: moſt principal: of all their natures ſtrength.

O prayſe in voyce the Lorde,
Syng out wyth iuſt accorde:
Exalt hys name: ſearche out hys fame,
Hys worthy deedes recorde.

37 He then dyd lead them out: wyth gold and ſiluer ſtuft:
And none there was: in all theyr tribes: that fell orfebly puft.

38 So Egypt ioyd full glad: when they went out of realme:
For they the Iewes: dread fearefully: theyr feare ſo fell on them.

39 He ſpred on them a cloud: to couer them by day:
Wyth piller bryght: to cleare the nyght: he dyd dyrect their way.

40 At theyr requeſt and ſute: he brought them quayles for meate:
He filled them: with bread of heauen: ſweete aungels fode to eate.

41 He claue and opte the rock: whence water flowed full preſt:
They ran lyke ſtreames: in wildernes: to comfort man and beaſt.

For

42 For why he bare in mynde: hys holy promiſe thus:
Hys loue alſo: to Abraham: hys ſeruaunt bertuous.

43 And full wyth ioy and myrth: he led hys people forth:
Hys deare electes: wyth iubilies: ſo taken well in worth.

O prayſe in voyce the Lorde,
Syng out wyth iuſt accorde:
Exalt hys name: ſearche out hys fame,
Hys worthy deedes recorde.

44 And laſt he gaue them whole: the gentils landes by met:
They all poſſeſt: for heritage: for which the people ſwet.

45 To thend that they ſhould kepe: hys ſtatutes true and ryght:
That they ſhould aye: obſerue his lawes: prayſe ye this lord of myght

O prayſe in voyce the Lorde,
Syng out wyth iuſt accorde:
Exalt hys name: ſearche out hys fame,
Hys worthy deedes recorde.

¶ *The Collecte.*

WEe ſue vnto thee moſt louyng Lorde, beſechyng thee by the power of thy name, that where our fathers were conducted therby, to the miniſtration of thy heauenlye aungels foode, that thou would ſo vouchſaue to feede and comfort vs wyth thy miſticall nouriſhment of thy body & bloud to whome with the father and holy ghoſt be.

The Argument. Pſalme. CVI.

The Iewes (which dwelt) in Babilon: thus ſang their thankes in harte:
They do confeſſe: gods onely grace: they blame their owne deſarte.

He Lorde (ſo good) with thankes confeſſe:
Who can hys power expreſſe:
Well true men bee: then Lord teache mee,
Thy ſeruauntes ſtate to ſee.

Confitemini domino

1 The Lord (ſo good) with thanks confeſſe: ſing prayſe & laud him bie
All good he is: for why hys grace: for euer ſtandth full nie.

2 Who (fully) can his power expreſſe: wyth tong the Lord ſo great:
Or cauſe be harde: hys prayſes all: who can hys grace extreat.

3 Wel true men be (in hart) moſt bleſt: who iudgemēt true perform
Which worke allway: that righteous is: in iuſt and lawfull forme.

4 Thē lord (I craue) teach me ful kind: haue mind to work my welth
As friendly thou thy people mindſt: to me reſort wyth helth.

5 Thy ſeruauntes ſtate (O Lord) to ſée: ſhew me their bliſſe at eye,
That I reioyce wyth thy good folke: and thanke thée ioyfully.

The Lord (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe:
Well, true men be: then Lorde teach mee,
Thy ſeruauntes ſtate to ſee.

6 We all (to thée) haue ſinned ſore: as oft our fathers dyd:
We haue gone wrong: and done amiſſe: moſt wickedly in déde.

Thy

7 Thy (noble) faytes in Egipt done: our fathers noted ſeald:
Of thy great loues no mynd they had: at red ſea they rebeld.

8 Yet he (full kynd) dyd them preſerue: for loue of his great name,
To make hys power: ſo notable: the world to feare the ſame.

9 The ſea ſo red: he dyd rebuke: then ſone by dryed it was:
And through great depes he led them dry: as deſert men do paſſe.

10 And he (by ſtrength) defended them: from aduerſaries power:
He ryd them ſure: from enemies hand: they could not them deuour

11 The waters (depe ſo) whelmed ſuch: as them dyd dere and greue:
That none remaynd: not one of them: he them dyd quite remeue.

12 Hys (ſtable) word: they then beleued: to ſpy theyr foes diſtreſſe:
And then they ſung: an hymne of thankes: to prayſe hys worthines

The Lord (ſo good) with thankes confeſſe,
Who can hys power expreſſe?
Well, true men be: then Lorde teach mee,
Thy ſeruauntes ſtate to ſee.

13 In (their great) heat though haſt they made: his works they ſone (forgot:
So tyme they would: his counſailes byde: no, tary would they not.

14 They (fondly) longd in wycked luſt: for meat in wyldernes:
They tempted God: in deſert hye: with ſhamefull ſturdines.

15 And there (euen there) he gaue them full: their aſking redily:
But yet theyr bane: they toke therin: theyr lyues deſtroyd therby.

16 And Moſes (guide) yet they prouokt: to wrath in their own tentes
Yea Aaron eke: Gods holy prieſt: with folliſh brablementes.

17 Wherfore (in hatt) the earth dyd ryue: & ſwalolwd Dathon quyte;
It couerd whole: the route and band of Abyram in ſight.

18 The fyre (frō heauen:) fell whote and fierce: amids their company
The flame dyd burne: thoſe wycked men: wyth all theyr familie.

19 Eftſones (as God) a calfe they made: at Horeb mount moſt fond:
They worſhipped: this moltē worke: which made theyr proper hand (whole

20 And thus they turnd Gods (onely) gloze: who was their worſhip
To ſhap of calfe: but eatyng hay: which they did hye extoll.

21 They God forgot (and left) full ſone: who them to grace dyd take:
Who wrought as god: in Egipt land ſtrange dedes for al their ſake

22 Great thyngs (to ſē) D wonderfull: in land of Cham I ſay:
And thynges of power: moſt terrible: at red ſea there in way.

23 To ſtroy them he (then full) decreēd: if Moſes his elect,
Had not in ſight: by ſtart to treate: his wrath to ſtay vnwreckt.

24 And they deſpiſde: and (lightly) ſcornd: that land delicious:
No fayth they gaue: vnto hys word: but went contrarious.

25 They did (in hart) eke grutch and moyne: in all theyr tents vnkynd
They heard no tyme: gods holy word: it was to them but wynd.

26 By liftyng vp: his (irefull) hand: God ſware vnto them all:
That he would them: in wildernes: deſtroy wyth ſhamefull fall.

27 And that he would: caſt (ſhortly) out: their ſēde where gentils byde
And ſparple them: as runnegates: in countries farly wyde.

Yea

28 Yea yokt they were: and knit (in hart) to Baal Peor faſt:
They glad dyd eat: the ſacrifice: to dead men which was caſt.

29 Thus they (all out) dyd him prouoke: to wrath by filthy vyce:
So hie, that nedes: Gods heauy plage: on them did ſharply ryſe.

30 Then Phinées: ſtode vp (in zeale) as iudge he vengeaunce toke:
And ſtrait the plage: did ſtay & ceaſe: gods wrath ſo them forſoke.

31 Which (godly) zeale: reputed was: to hym for righteouſnes:
From age to age: Gods preſt to be: wyth all hys ſede no leſſe.

32 They alſo (greued and) angred God: at waters namde of ſtryfe:
That Moſes meke: gate harme for them: for God abridgd hys lyfe.

33 For they prouokt: hys gentle ſpryte: wordes doubtfull out to laſhe:
Wherby he ſpake: without aduiſe: with lips to ſwift and raſhe.

The Lorde (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe?
Well, true men be: then Lorde teach mee,
Thy ſeruauntes ſtate to ſee.

34 They did not eke (in warre) deſtroy: the Heathen peoples ſect:
As God them bad: moſt earneſtly: that they ſhould them reiect.

35 But myxt (and ioynd) they were full nye: among the gentils ſort:
And learnd their workes: outragious: wherof they made but ſport.

36 Wherby (full ſone) they honoured: and ſerued they: idols gay:
Which were a ſnare: ſo ſought by them: to bryde their own decay.

37 So far (as blynd) they doted than: vnnaturall, and mad:
That they to diuels: did ſacrifice: their ſonnes & daughters glad.

38 Much gyltles blond: they (ſhild &) ſhed: of their own childers brod
To Idols ſtayne: of Canaan the land foule ſtaynd wyth blond.

39 Thus foule (to foule) wt their ſelf wozkes: they were defild & ſtaind
A whozyng far: their fancies ſtraid: no fayth to God remaind.

40 Thē (iuſtly) gods: moſt dreadful wzath: his own gwd people bzent
That he abhozd: his heritage: where ſtode hys regiment.

41 So that he gaue: them (wholy) vp: to Gentils cruell handes:
That they them ruld: which hated them before in other landes.

42 And then (full ſone) theyr enemies: full ſoze dyd them oppreſſe:
As ſubiectes vyle: ſubdude they were: to all their cruelnes.

43 Ye oft (in lone) deliuerd them: but they moze oft rebeld:
With theyr inuentes: and ſo foz ſinne: they were but iuſtly feld.

44 Ye yet (at length) hys eyes dyd caſt: when they in trouble grond:
And when he heard: how painfully: in wo they daily mond.

45 Ye them agayne: to mind did call: his pact to them betrought:
He dyd repent: and pitied them: hys heaped grace ſo wzought.

46 Yea moze (then this) he made euen ſuch: to ſhew them pitie all:
Which earſt full hard: thē captiue held: as ſlaues moſt bond & thrall

The Lord (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe?
Well, true men bee: then Lord teache mee,
Thy ſeruauntes ſtate to ſee.

47 O ſaue vs Lord: our (louyng) God: from Gentils vs collect:
Thy holy name: that we may found: thy laudes wyth ioy erect.

41 The (gentle) Lord of Iſrael: and God wyth prayſe be rayſde:
From world to world: let all men ſay: Amen the Lord be prayſde.

The Lord (ſo good) wyth thankes confeſſe,
Who can hys power expreſſe?
Well, true men be: then Lorde teache mee,
Thy ſeruauntes ſtate to ſee.

The Collecte.

BE myndefull of vs O mercifull Lorde, for the deare loue that thou beareſt to thy people, and diſcharge vs from all ſeruitude and bondage of ſinne, and ſaue vs by thy healthfull hande, and gather vs together in one vnitie of ſprite, to glorifie thee onelye our Lorde and ſauiour, to whome wyth the father and the holy ghoſt, &c.

¶ *The ende of the fourth booke.*

¶ Here beginneth the fifth Booke of Pſalmes.

¶ The Argument. Pſalme. CVII.

This hath fiue partes diſtinct: where diuers men be bid:
The Lord to prayſe: to preach hys power: who them from perils rid.

¶ The Quiere. The rearefreyt of the Pſalme.

GOd graunt that we would: prayſe euer agayne,
The Lord for hys grace: ſo to ſing in our quiere
The wonders he doth: for the children of men,
Whoſe mercy ſo nere: to all doth appeare.
To all doth appeare.

Confitemini domino]

¶ The Meane.

1 PRayſe the Lord all ye,
Due thankes to hym extende:
For god he is: whoſe gentlenes,
Shall laſt till world doth ende.

2 Let them ſay thus in thankes: who were by God made frée:
Whom he redémd: from cruell hand: of troublous ennuitie.

3 And whom he gatherd nye: from countries ſtrange and wyde:
From Eaſt and Weſt: from North and South: in citie ſafe to byde.

4 Who wandred out of way: in deſertes wildernes:
And found no way: to dwelling towne: to ſtay in reſtfulnes.

5 Who hunger felt and thirſt: nye pynde by famiſhment:
Whoſe hartes within: dyd melt away: for néedefull nourihment.

The

¶ The Rectors.

6 ☞ Who thus afflict: when they did cry,
To God in meeke complaintes:
He them dyd ſaue: moſt louingly,
From all theyr hard conſtrayntes.

7 For he led them: the way full kynde,
Both ryght and proſperous:
Wherby they dyd: a citie fynde,
To d'well commodious.

¶ The Quiere.

8 ☞ God graunt that they would: prayſe hartely then:
The Lord for hys grace: ſo to ſing in theyr quiere:
The wonders he doth: for the children of men,
Whoſe mercy ſo neare: to them dyd appeare,

9 For that he refreſht: theyr bodely neede,
Where thirſty they ſtrayd: as wyth anguiſhe oppreſt:
Theyr ſoule dyd he eaſe: of theyr hunger in ſpeede,
To ſet them in reſt: wyth foode of the beſt.

¶ The Meane.

10 And they that ſate in darke: in deadly ſhadowes blacke:
Afflict in bondes: and iron chaynes: and felt all comfortes lacke.

11 They thus deſerud for why: gods wordes they did deteſt,
The counſayles eke: they did deſpiſe: of all the worthieſt.

12 He then brought downe their hartes: wyth griefes moſt tedious:
They fell full faynt: none helpyng them: ſo far rebellious.

¶ The Rectors.

13 ☞ Who thus afflict: when they dyd cry,
To God in meeke complayntes:
He them dyd ſaue: moſt louingly,
From all theyr hard conſtrayntes.

14 For he them brought: from ſorrowes long,
From darke and deadly ſhade:
He brake their bondes: and fetters ſtrong,
To freedome they to wade.

¶ The Quiere.

15 ☞ God graunt that they would: prayſe hartely then,
The Lord for hys grace: ſo to ſing in theyr quiere:
The wonders he doth: for the children of men,
Whoſe mercy ſo neare: to them dyd appeare.

16 For that he releaſt: their burdenouſe holde,
The gates that in braſſe: were inuincible faſt,
As alſo the barres: that in yron were folde,
By hym were they braſt: ſet ope at the laſt.

¶ The Meane.

17 And ſoles that lewdly did: by ſurfet foule tranſgres,
And were for al theyr ſinnes afflict: by ſicknes fell exceſſe.

18 Who meat in taſt abhord: though ſweete and wholeſome dyght,
And then came nigh: to death hys gates: to ſtop theyr breth and ſight.

¶ The Rectors.

19 ☞ Who thus afflict: whan they do crye,
To God in meke complayntes:
He them did ſaue: moſt louingly,
From all their hard conſtrayntes.

For

20 For he then sent: his worde anone,
He them restord by myght:
Wherby they scapte: destruction,
From perill saued quite.

¶ The Quiere.

21 ℣ God graunt that they would: prayse hartely then,
℟ The Lorde for hys grace: so to sing in their quiere:
℟ The wonders he doth: for the childer of men,
Whose mercy so neare: to them did appeare.

22 That offer they may: the sacrifice pure,
℟ Iust thankes of their lippes: out of hart so to rayse:
℟ Hys workes to renome: so the world to allure.
His walkes and his wayes: most gladly to prayse.

¶ The Meane.

23 And they that enter do: the sea wyth shyp and sayle,
To worke theyr feates: in waters depe: for lyfelodes great anayle.

24 They se Gods dreadfull workes: in tempestes them they note,
His meruels eke: of thynges so bouge: in depe also in flote.

25 God speakth and strait ryse vp: the wyndes of blustring stormes
Which vp do hoyse: the bellowes rage: in gastly grisly formes.

26 Theare ships rise vp to heauen: agayne to deepe they fall:
Thus tosse in waues: the mariners: great feares their hartes apall.

27 They to and fro be tost: they réele as man full dronke:
Theyr arte thē sayth: theyr wits be gone: they fare as men but sonke

¶ The Rectors.

28 ¶ Who thus afflict: when they do cry,
To God in meke complayntes:
He them doth saue: most louingly,
From all their harde constrayntes.

29 For he the stormes: doth calme in sea,
the waues he stilleth their dinne:
30 Then glad are they: that still they be,
Safe hauen he driueth them in.

¶ The Quiere.

31 ¶ God graunt that they would: prayse hartely then,
The Lord for hys grace: so to syng in their quiere:
The wonders he doth: for the childern of men,
Whose mercy so neare: to them dyd appeare.

32 Hys fame to aduaunce: as duely they ought,
Downe set as they be: with the people in place:
To prayse hym aright: for indempnitie wrought,
Where elders in space: their courtes do embrace.

¶ The Meane.

33 So let men note Gods myght: in dread of hym to stand:
Which turnth moist soyle: to wildernes: & dryeth vp springs to land

34 A fruitefull earth he makth: as salt and barren ground:
The dwellers sinnes: be cause therof: where in their lines be found

35 So he the desert makth: to flow with water springes:
And soyle most dry: from barennes: by runnyng brookes he bringes.

And

36 And there he ſetth to dwell: all hungry nedefull men:
To build themſelfe a city ſtrong: as Forte therto to reme.

37 And there the fieldes they ſowe: and vineyardes large they plant
Swéete frutes to beare: of yeres increaſe: to fede their néde & want

38 All them he bleſſth wyth froze: they then increaſe moſt hye:
And ſuffreth not theyr cattell once: to droupe or yet to dye.

39 But when they fall to ſinne: he them decayth agayne:
By cruell powers he bringth them low: with cares oppreſſ & payne

The Rectors.

40 When thus afflict: they feele decay,
By Princes great abuſe:
Though out of way: a tyme they ſtray,
At laſt he them reduce.

41 For he the poore: returnd by ſmart,
Doth rayſe from miſery:
His houſeholdes yet: he makth in part,
As flockes of ſheepe to ligh.

The Quiere.

42 God graunt that they would: prayſe hartely then,
The Lorde for hys grace: ſo to ſing in their quiere:
The wonders he doth: for the chylder of men,
Whoſe mercy ſo neare: to them did appeare.

That tymely they may: this ponder aryght,
As righteous man: in his duety ſo glad:
Is preſt to reioyce: wyth a godly delyte,
Where mouth of the bad: ſhall dumly be ſad.

The conclusion.

Pans hart that is wise: these things will aduise,
Pure thankes to procure: to hys God for his cure,
And thus hys deuise: may be iustly comprise,
Ryght oft is hys vre: by loue to allure,
Kynde mercy so sure: in hym doth endure,
Extoll hym I say: both by night and by day,
Ren neuer astray: from his mercifull way.

¶ The Collecte.

WE do acknowledge O Lord thy manifolde mercies, which thou dooſt daily beſtow vppon our miſerable neceſſities, beſeching thee as thou ſitteſt in heauen on the ryght hand of thy father in throne of equall glory with him, that we may worthely cõceiue and vnderſtand this great myſtery of thy ineſtimable mercies, duely to laude the ſame, to the glorye of thy name, who with the father and the holy goſt, art worthy all prayſe, Amen.

¶ Certayne verſes of the ſayd Pſalme otherwiſe tranſlated.

6 When thus they cryed to God: thus ſet in woes exceſſe:
Ryght ſone he dyd: deliuer them: from all theyr hard diſtreſſe.

7 For he led them the way: both ryght and proſperous:
Wherby they did: a citie fynde: to dwell commodious.

8 O that men would then prayſe: the Lordes benignitie:
To tell what actes: ful ſtrange he doth: to mans poſteritie.

9 For that he doth refreſh: the ſoule in thyrſt ſo dry:
And filleth the ſoule: that hungry is: with godnes largely.

13 When thus they cryed to God: thus set in woes excelle:
Ryght sone he dyd: deliuer them: from all theyr hard distrelle.

14 For he them brought them forth: from darke and dedly shade:
He brake theyr bondes: and setters strong: to fredom sure to wade.

15 O that men would then prayse: the Lordes benignitie:
To tell what actes: ful strange he doth: to mans posteritie.

16 For he the gates of brasse: hath all to shiuers broke:
And burst the barres: a sunder quite: in pyon forgd by stroke.

19 When thus they cryed to God: thus set in woes excelle:
Ryght sone he dyd deliuer them: from all theyr hard distrelle.

For he them sent hys worde: he them restord by might:
20 Wherby they scapte: destruction: from peryll saued quite.

21 O that men would then prayse: the Lordes benignitie:
To tell what actes: ful strange he doth: to mans posteritie.

22 That they would offer hym: of thankes the sacrifice:
And full tell out: hys workes so great: in glad and thankfull wyse.

28 When thu sthey cryed to God: thus set in woes excelle:
Ryght sone he dyd: deliuer them. from all theyr hard distrelle.

29 For he dryueth dowu the stormes: and makth them sone to ceasle
So that the waues: be still agayne: wherby they winne releasle.

30 Then are they glad at hart: because at rest they bee:
He bringth them thus: to that theyr hauen: which they so glad wold
(see.

31 O that men would then prayſe the Lordes benignitie:
To tell what actes ful ſtrange he doth: to mans poſteritie.

32 That they would hym exalt: when people moſt be met:
And prayſe hym due: where Elders bee: together ioyntly ſet.

40 Though he doth beare a whyle: that tyrantes them oppreſſe,
And ſuffer them: to go aſtray: in wandryng wyldernelle.

41 Yet he doth helpe the powre: from hys great miſery:
Hys houſeholdes yet: he makth in part: as flockes of ſhepe to lye.

42 The righteous man wyll this: erpend and eke reioyce:
Where that the mouth: of wickednes: ſhall whole be ſtopt in boyce.

43 Who that is wyſe I ſay: will ponder all theſe thynges:
They ſhall ſo know: what mercies frée: the Lord in ſorow bringes.

The Argument. Pſalme. CVIII.

When Dauid kept: Odollam caue,
Where Saule he ſcapte: for all hys raue:
Thus thankes in ſong: he dyd extende,
To God who did: hys lyfe defende.

Paratum cor.

My hart to God: is ready found,
1 Thy worthy laudes: deuout to ſound:
For ſing I will: and Pſalmes recorde,
With glory due: in tong and worde.

2 Lyft vp thy ſelfe: thou Pſaltrye ſweete,
Thou harpe euen ſo: with tunes moſt meete,
For I my ſelfe: will early ryſe,
Newe ſonges to ſing: I wyll deuiſe.

3 I thée wyll prayse: O Lord in longe.
In peoples sight: euen them among:
Yea Psalmes to thée: I wyll arrect.
Among all folke: of euery sect.

4 For farre aboue: the heauen we sée,
Standth firmly thy: benignytie:
Thy fayth and truth: as prouke doth teache,
Wolk nye the clondes: doth wholy reach.

5 Be thou exalt: O God on hye,
Aboue the heauens: in maiestye:
Aboue all earth: thy glory set,
That men may know: thy power so great.

6 That thy beloued: from wretchednes,
Whole ryddе may be: in stablenesse:
Let thy right hand: than vs preserue,
O aunswere me: my turne to serue.

7 God spake his word: in holynes,
Wherein I ioy: and shall no lesse:
All Sychem iuste: in partes I set,
And Sucoth vale: I also met.

8 All myne no doubt: is Gilead,
And so is myne: Manasses had:
And Ephraim: my reigne the strength,
And Juda is: my guyde at length.

9 Land Moab is: my water pot,
And Idumye: my conquerd lot:
Wheron my sho: extend I wyll,
On Philistyne: ioy shall I still.

10 Who hath me brought : to be so myet
That cytye great : so walled hye :
Who led me forth : so iust to come,
To Idumye : to wynne renome?

11 Was it not thou : I say O God:
Which vs forsokst : cast wyde abrode:
Which didst not walke : as God with vs,
With our mayne hostes : victorious?

12 O geue vs helpe : and that at hand,
Of all our griefe : of troubles band:
For weake the helpe that man can do,
Most payne to trust : it is euen so.

13 In God we shall : all strong endure,
By hym to do: aduentures sure:
And he our foes : shall sone debell,
To treade them down : though hie they swell.

The Collecte.

PRepare our harts O Lord ready vnto thee, to confesse the power of thy name, and wheras we know how thou early as conqueror didst ryse, to raygne in kingdome euerlasting, so we may in life alway ryse from our earthly conuersation: to be partaker of thy heauenly resurrection to whom with the father and the holy ghost art one God: worlde without ende. Amen.

The

The Argument. Pſalme. CIX.

Here Dauid vext: by tyrannye,
hath Doegs ſpite bewrayed:
Whoſe ſucceſſour: we Iudas ſpye,
who falſly Chriſt betrayed.

1 Deus laudem.

O God my ioy: and all my prayſe: in whome I glory moſt:
Hold not thy peace: thy vertue rayſe: deſtroy my haters boſt.

2 For wycked mouthes: and mouthes of gile: at me be open ſet,
Wyth lying lippes: they me reuile: wyth tonges moſt falſe they iet.

3 Wyth hateful wordes: they compaſſe me: ſuch gall in hart they haue
They ſight at my: ſinceritie: they cauſeles me depraue.

4 For loue I had: to them in hart: they ſeke my hurt and bloud,
Yet dyd I pray: to eaſe my ſmart: wherin I wyſht them good.

5 For good they euil: agayne requite: to malice ſo they bend,
And ſo for loue: I ſhewd in ſight: whote hate they do repend.

6 Some wycked man: O conſtitute: on hym to breake hys band,
Let Satan ſtand: and execute: hys power agaynſt hys hand.

7 When iudged he be: for any dede: let hym as guilty come,
Hys prayers whole: ill mought they ſpede: to ſinne turnd all in (ſome

8 And let his dayes: abriged be: in yeares but feiwe to go,
His office eke: withall his fee: Some other take hym fro.

9 Let all his ſede: and iſſue ſprong: full ſone be fatherles,
And let his wife: be widow young: and curſt with barenneſſe.

10 As wandrels make: his childrens stray: to beg & seeke their bread,
Depryued so: their houses gay: abroade to desert led.

11 Yea let his goodes: the vsurer: all wholy catch in net,
And let also: the forryner: by spoyle his labours set.

12 Let no man be: in any place: to pitye hys distresse,
And no man helpe: with any grace: his children fatherles.

13 To wast be led: his progenye: to ioy in no degree,
Their name be blot: from memory: no second age to see.

14 His fathers crymes: be they reuined: in mynde before the Lord,
His mothers sinne: to her deryued: and styll of God abhord.

15 Yea let them hange: in open sight: before the Lord for aye,
Doyne he their: all whole & quyte: from all the earth away.

16 Because no loue: he had in brest: to any nedy wight,
But did pursue: poore man oppress: to kill the hart contryte.

17 He curse ensued: he ioyed therin: it came hym home the more,
He blesse eschued: none would he wynne: it shal hym flee therfore.

18 To cursednes: he whole was set: as clad for all the nonce,
As water yet: his bowels wet: as oyle it pearst his bones.

19 Let it therfore: as cloke to be: hymselfe to wrape therin,
With gyrdell gyrt: so like be he: alway euen nere the skyn.

20 This mede from God: to them befall: which me resist in hate,
To them euen all: in generall: agaynst my soule that prate.

21 But do thou Lord: my Lord with me: as it becommeth thy name,
For swete is thy: benignitye: O ryd me far fro shame.

Fa

22 For ſore afflict : and poore I wepe : I am all deſtitute,
My hart within : is wounded depe : in death nye conſtitute,

23 As ſhadow fall : I paſſe away : as day doth low declyne,
As graſhopper : remouing aye : from place I am ſo dryuen.

24 My knées do reale : all fatigate : in falling long from meate,
My fleſh is dryed : for lacke of fat : or oyle to make it ſweate.

25 A foule rebuke : to them I ſeemde : on me they ſtrangly gale.
As langhing flocke : they me eſteemd : & ſhoke their heads apace,

26 O helpe me Lord : my God withſaue : to thée alone I clyue,
Preſerue me ſure : thy grace I craue : and ſhortly me reuyue.

27 And let them knowe : in this thy ayde : that this is whole thy hand,
That thou thy ſelfe : my ſtate haſt layd : ſo ſtrong by thée to ſtand.

28 And let them curſe : ſo thou do bleſſe : O Lord of all moſt drad,
Yea let them riſe : but foule to miſſe : to make thy ſeruaunt glad.

29 Let all my foes : with ſhame be broke : as clad therwith echone,
Let them be wrapt : as with iuſt cloke : in their confuſion.

30 And I with mouth : will celebrate : the Lord with thankes on hye,
Whom yeople moſt : be congregate : I wyll his laudes applye.

31 For that he ſtode : in poore mans nede : at his right hand ſo ſtrong,
To ſaue his ſoule : frō iudges drede : who might him ſtroy by wrōg.

¶ The Collecte.

OMoſt pitifull Lorde and intreatable God, whiche didſt vouchſaue to be caſt vnder the malediction of the law, ſo bearyng the wrath of thy father, to the ende that thou would diſcharge vs from all curſe and malediction, we beſeche thee ſo to deale with vs mercifully that we may eſcape from the tyranny of ſynne that doth haunte vs, and alſo to bee defended by the power of thy name from all curſed detractions of euill men, ſo that we may fully ioy to be in thy fauour, in the enmitie of the world, to whom wyth thy father and holy ſprite, be all honour and glory for euer. Amen.

¶ The Argument. Psalme. CX.

Though Dauids raigne: be ſomewhat ment,
Yet Chriſt is chiefe: here prophecied,
Who was both kyng: in regiment,
And prieſt in death: then after ſtied,
To heauen to ſit: as prieſt and king,
His frendes to ſaue: his foes to wring.
Wyth death the ſting.

1 Dixit dominus domino.

THe Lord moſt hye: the father thus,
Dyd ſay to Chriſt: my Lord his ſonne
Set thou in power: moſt glorious,
On my ryght hand: aboue the ſunne,
Vntill I make: thy foes euen all,
Thy lowe ſwetſole: to thée to fall.
As ſubiectes thrall.

The

2 The Lord ſhall ſend: from Zion place,
Of thy great power imperiall,
The royall rod: and princely mace,
Whence grace ſhall ſpring: originall,
Yea God ſhall ſay: thou God vp ryſe,
To raigne amids: thyne enemies.
In princely wyſe.

3 The people glad in hartes delight,
Shall offer giftes: in worſhip free,
As conqueſt day: of thy great might,
In ſhinyng ſhew of ſanctitie,
For why the dew: of thy ſweete birth,
As morne new ſprong: droppth ioyfull mirth,
So ſeene on earth.

4 The Lord did ſweare: and faſt decréed,
Ye will hys worde: no tyme repent.
Which ſayd thou art: a prieſt in déed,
A kingly prieſt: aye permanent,
Of order namde: Melchiſedeck,
Whom peace and right: doth ioyntly decke,
As Gods elect.

5 The Lord as ſhield: kepth right thy hand,
To make thy raigne: inuincible,
Ye ſhall ſubdue: by ſea and land
All power aduerſe: moſt forcible,
Ye ſhall great kyngs: and Ceſars wound,
In day of wrath: all them confound.
By fearefull ſound.

12 He iudgement true: ſhall exerciſe,
As iudge among: the Gentile ſect,
All places he: ſhall full ſurpriſe,
Wyth bodies dead: on earth proiect
Abrode he ſhall: in ſunder ſmyte,
The heds of realmes: that him wyll ſpyte,
Or ſcorne hys myght.

13 Though here erilde: he ſtrayth as bond,
And ſhall in way: but water drynke,
Of homely broke: as comth to hand,
Pur ſued to death: and wyght to ſinke.
Yet he for thys: humilitie,
Shall lift hys head: in dignitie.
Eternally.

¶ The Collecte.

O Lord the eternall ſonne of the father, which wart begotten before the world was made, and art the firſt of all creatures we lowly beſeche thee that where by the ſeſſion of the ryghte hande of thy father thou ſubdueſt thy enemies, ſo make vs to ſubdue all the dominion of ſinne riſing againſt vs to be made meete to ſerue thee in all godlines, who liueſt and raigneſt one God, wyth the father and the holy ghoſt, Amen.

¶ The Argument. Pſalme. CXI.

This laudatory is: and thanketh Gods gentlenes,
Who made all thyng: and vs redeemd: from ſinne and wretchednes.

I Confitebor tibi.

WIth all my hart I will: the Lord commend on hye,
Yet ſecretly: with faythfull men: in church eke openly.

Full

Full greate be all the factes of this hye Lord in name,
Moſt exquiſite and may be found of them that loue the ſame.

His déede is worthy prayſe moſt worſhipfull I ſay,
It Glory is and comlynes his iuſtice laſts for aye.

Of all his wondrous workes remembraunce hath he made,
The Lord is good and mercifull to Iſraell in trade.

For meat and ſpoyle he gaue to them that feard hym due,
So myndfull he will euer be his pact and league to ſue.

His actes great power ſhewd to all his peoples ſight,
In geuing them the heritage of Gentils landes for right.

His workes of hands be ſéene all truth and equytye,
And his precepts all faythfull be in iuſt confirmytye.

Vpholde they ſtand moſt firme and euer wyll remayne,
For made they are by verytye and equytye agayne.

He ſent hys people guydes which them to frédome lad,
His pact he bad ſhould euer ſtand whoſe holy name be drad.

The feare of God is ſayd of wildome firſt the way,
Who kéepe hys heſts haue wildome cleare whoſe prayſe ſhal ner (decay.

The Collecte.

GOd whoſe glory all thy ſaints moſt gladly delight to confeſſe, graunt vs to haue the feare of thy holy name, wherin conſiſt the beginning of all wiſdome that wee beyng inſtructed in thy will and pleaſure, may be fedde wyth the heauenly nourishment of thy worde, through Chriſt, &c.

This doth recite,
The prayſes right,
of hym that feareth the Lorde:
Whoſe conſtancy,
Lyeth perfectly,
in God by faythes accorde.

1 Beatus vir. THat man is bleſt: and liueth at reſt: that feareth the Lord moſt pure,
Who hath delyte: moſt exquiſite: to worke hys byddinges ſure.

2 No doubt hys ſéede: ſhall firmly ſpéede: in all felycitye,
Theſe regents hye: theyr progenye: moſt bleſſed ſhall they be,

3 Ye riches ſtore: in houſe the more: wyth plenty ſhall poſſeſſe,
Hys righteouſnes: in ſtablenes: ſhall laſt and ſtill increaſe.

4 And light ſhall ſpred: from darknes dréde: to godly mens reliefe,
The Lord benigne: aye pitying: and iuſt to eaſe their griefe.

5 This bliſſfull man: he pitye can: and lend with diligence,
His word and déede: by wiſdoms réede: he rightly ſhall diſpence.

6 For moued he: can neuer be: Gods arme ſhall hym defend,
The iuſt ſhall ſure: in fame endure: till all the world doth ende.

7 At tydyngs euyll: no tyme he wyll: ſtand dreadfully hymſelfe,
Hys hart for why: ſtands ſtedfaſtly: he truſtith the Lord of health,

8 His hart ſo great: is ſtable ſet: to feare nothyng aduerſe,
Untyll hys eyes: their luſt eſpies: on all hys foes peruerſe.

9 He ſpredth hys ſtore: he geueth the poore: hys iuſtice yet abidth,
His power ſhalbe: exalted free: with glory large and wyde.

10 The euyll ſhall ſée: and fret ſhall he: ſhall gnaſh his teth and lowre,
The wicked luſt: of men vniuſt: ſhall waſt and turne full ſowre.

The

The Collecte.

GRaunt we beſeech thee O God which art the light euerlaſting and guyde of our hartes, that we may loue and feare thee aboue all thinges, to delight only in thy praiſe, and ſo to deale to the neceſſitie of our neighbour in thys preſent lyfe, that in the next we heare not that ſharpe word of reprobatiō for vnmercifulnes. through Chriſt. &c.

The Argument. Pſalme. CXIII.

This praiſeth Gods grace on hie: therto it doth inuite,
His dignitie and prouidence: it doth in part endight.

1 laudate pueri.

YE ſeruauntes (all: ye) children méke,
Prayſe ye the Lorde of all:
Prayſe ye hys name: extoll ye due,
hys power potentiall.

2 Gods (worthy) name: be bleſt frō hence: tyl all ỹ world haue ende
To dread and loue: his power aboue: God graunt we all contende.

3 Frō time ỹ Sunne (doth ſhine) in riſe: til downward falleth ỹ ſame
From Eaſt to Weſt: O bleſſed be: the Lords ſwéete holy name.

4 For why (no faple) the Lord doth rule: on Gentils all that be,
Yea heauens he paſſeth: in glory bright: thys Lord of maieſtie.

5 For who is lyke (this God) the Lord: in glory fame or power?
Who hath ſet vp: himſelfe aboue: as chiefe and gouernour.

6 And yet he bowth: himſelfe (full low) of hys great gentlenes,
All thynges that be: in heauen and earth: to ſée in carefulnes.

7 And he it is (at will) alone: that lifteth the poꝛe from duſt,
The nedy man: he doth pꝛomote: in dong that low was thꝛuſt.

8 To make hym (hye: and) equall ſit: wyth Pꝛinces rule to beare:
Yea that wyth Péres: of age moſt gꝛaue: of his own people deare

9 And he (alone) the baren maketh: in fruitfull houſe to dwell,
As mother glad: to loye in babes: O pꝛayſe the Lord then well.

¶ The Collecte.

WE geue all prayſe moſt due to thy bleſſed name almighty god, beſeching thee, ſo to preſerue vs in the lappe of thy welbeloued ſpouſe thy church, that we maye encreaſe and be ſtabliſhed in the perpetuall knot of charitie and vnitie: Thorough Chriſt. &c.

¶ The Argument. Pſalme. CXIIII.

Here ioy is made: that Iacobs ſeede,
Did Ægipt ſcape: in luckie ſpeede:
That led they were: by Gods great might,
To Canaan land: to them behight.

1 In exitu. WHen Iſraell: from Egipt went,
Where God them held: in chaſtiſment:
When ryd from thrall: was Jacobs houſe,
Of people fierce: and barbarouſe.

2 Then Jury land: was conſecrate,
True God to ſerue: full dedicate:
Than Iſraell: was hys Empire,
Hys ſubiect made: to rule intyre.

Which

3 Which thing whan that: the ſea did ſpye,
She fled to ſée: Gods power ſo nye:
And Jordan floud: reuerſed was,
As geuyng place: hys arke to paſſe.

4 The mountaynes leapt: as Rammes full light,
Aboue the wanes: th'appeard in ſight:
The Hillockes eke: did ſkip full glad,
As Lambes in graſſe: all fat beſtad.

5 What meanſt thou ſea: to flée ſo faſt?
Thou Jordan why: aback wart caſt?
Was this the cauſe: Gods truthfull grace?
Or fathers fayth: that ye gaue place?

6 You Mountaynes hye: why leape ye thus?
As Rammes with fruite: moſt plenteous:
Ye litle hylles: why ſkypt ye ſo?
(Thys ſight to ſée) as yong ſhéepe do?

7 At Gods bright face: the earth thus ſhooke,
At Jacobs Gods: moſt preſent loke,
Be whole adrad: then earth to ſée, thou
Thys puiſſant Lord: ſo nye to bée.

8 Whoſe power dyd turne: the ſtone to guſhe,
Great water brokes: moſt merueylous:
The flint ſo hard: whence fier ſprungth,
Euen water floods: he made it bring.

¶ *The Collecte.*

GRaunt vs O Lord euer to eſcape the ſeruitude of all errour and Egipticall ſinne and wyckedneſſe, that we may always beare our lyues ſanctified to thee to reioyce in thy protection, Through Chriſt, &c.

¶ The Argumente.

Thus Gentiles Gods: be ſcornd empure,
Where God of heauen: is God moſt ſure:
On hym to truſt: to laud hym aye,
Who bleſſth our lyfe: and keepth our way.

1 Non nobis Domine.

NO prayſe geue vs: O Lord to vs,
Geue it thy name: moſt glorious:
For thy ſwéete loue: for thy good truth,
Defend vs Lord: and ſhew thy ruth.

2 Why els no doubt: the Heathen ſect,
Would ſay where is: their God ſo teck?
If God they haue: as we in ſight,
Let hym come forth: and ſhew his might.

3 But ſure our God: is God in heauen,
Not made or ſéene: to carnall eyne:
He doth at will: what lyke hym beſt,
He made all thinges: by hym they reſt.

4 Their Idols all: the beſt, they bée,
But ſiluer caſt: and gold to ſée:
The handy worke: of mortall men,
They be thus made: full brittle then.

5 Wyde mouthes they haue: but ſpeake no whit
Of ſpeache but domme: to them moſt fit:
And eyes they haue: yet haue no ſight,
All voyde of lyfe: all voyde of light.

6 So eares they haue: but heare nothyng,
How loud men cry: in halowing:
And noſe they haue: but haue no taſt,
Their brent incenſe: on them is waſt.

Yea

8 Yea handes they haue: but handle nat,
Two fete they haue: but haue no gate:
They make no voyce: from out theyr throtes,
Where yet small flies: haue open notes.

7 As those be all: so such be they,
Which make them first: of gold or clay:
And so be they: which worship them,
Or them do trust: in any realme.

9 But thou that feest: O Israell,
Trust thou the Lord: bid them farewell:
The Lord is whole: thyne ayde and shield,
Protectour sure: in towne and field.

10 Ye Aarons house: trust ye this Lord,
None other serue: to hym accord:
The Lord is whole: your ayde and shield,
Protectour sure: in towne and field.

11 All ye that feare: the Lord so hye,
Trust ye this Lord: to hym applye:
The Lord is whole: your ayde and shylde,
Protectour sure: in town and filde.

12 The Lord hath mynd: and careth for vs,
He wyll vs bleſſe: moſt proſperous:
And Jacobs houſe: ſo will he bleſſe,
Bleſſe Aarons houſe: he wyll not myſſe.

13 Who feare the Lord: he bleſſe them all,
Both rich and poore: both great and ſmall:
To do them good: is hys entent,
Who worſhip him: moſt reuerent.

14 The Lord wyll adde : to your encreaſe,
To heape hys gyftes : he wyll not ceaſe :
Vppon your ſelfe : in ioyfull cheare,
And after on : your children deare.

15 Ye are the Lordes : moſt bleſſed lot,
Yf feare in you : be not forgot,
The Lordes ye be : hys heritage,
Who made of heauen : and earth the ſtage.

16 The heauens ſo houge : the heauens I ſaye,
Be all the Lords : in whom they ſtaye :
The earth he gaue : to men a place,
To dwell therin : to ſerue his grace.

17 The dead that be : prayſe not the Lord,
No ſence in them : no voyce or word :
Ne they whoſe corps : be layd to reſt,
By them no laudes : can be expreſt.

18 But we alyue : wyth voyce and hart,
Wyll prayſe thys Lord : tyll we depart :
From thys tyme forth : and ſo for aye,
Than ſing we ſtyll : Alleluya.

¶ *The Collecte.*

BE thou our protectour & helpe O mercifull Lord for we put our whol affiance in thee only, be mind full thar thou formedſt vs oute of the moulde of the earth graunt vs therfore thy ſtrēgth to acknowledge thee our maker duly to laud thee and celebrate thy name through Chriſt. &c.

The

The Argument. Pſalme. CXVI.

When Dauid ſcapt: aduerſitie,
to God wyth thankes he goes,
So man full paſt: all miſerie,
may ſo hys hart diſcloſe.

1 Dilexi quoniam.

I Loued haue: the Lord and ſhall,
wyth all my hart for why:
He ſwne hath heard: my prayers all,
wyth voyce when I dyd cry.

2 Full nye I ſay: his eare he bent,
to me moſt redily:
Wherfore my dayes: that me be lent,
hym will I call moſt hye.

3 The ſnares of death: dyd cloſe me in,
yea panges of hell me found:
Fell anguiſh ſmart: and woes betwene,
I felt about me round.

4 Eftſones I cryed: in Gods good name:
for helpe and ſayd euen thus:
O Lord I pray: thy grace I clame,
my ſoule from payne diſcuſſe.

5 Of clemency: the Lord is full,
and iuſt he is in worde:
And this our God: is merciſull,
which doth all grace afforde.

6 The Lord preſeruth: the ſimple ones,
as abiectes counted here:
For lo my ſelfe: was wo begone,
and health he brought me nere.

7 Wherfore I ſayd : O turne agayne,
my ſoule into thy reſt :
Since that the Lord : hath eaſd thy payne,
for thyne aduantage beſt.

8 For thou O Lord : haſt ryd my feares,
my ſoule from death beſyde :
And eke myne eyes : from wepyng teares,
my fete from falling wyde.

9 To walke in life : I purpoſe then,
before the Lord vpright :
Whyle here I lyue : with liuing men,
on earth to pleaſe his ſight.

Credidi propter quod.

10 I held my fayth therout I ſpake,
to God in hope full ſtrong :
Although with woes : my hart did quake,
and ſorowes ſeamed long.

11 In all my flightes : ſo fort to flée,
I ſayd thus halfe amaſd :
All men on earth : but liers bée,
myne eyes were ſo adaſd.

12 To quyte my Lord : what ſhall I geue,
hys benefites at length :
His grace ſo great : by whom I lyue,
ſurmounth my ſimple ſtrength.

13 I will take vp : and heaue on hye,
the cuppe of thankfulnes :
And Gods good name : beſeech wyll I,
who compaſt all my wealth,

To

14 To God my Lord: I now will paye,
my vowes that I behight:
With thankfull hart: from day to daye,
In all hys peoples ſight.

15 The Lord no doubt: full deare reputes,
the death of all his ſaynts:
He taketh to hart: their wrong purſuts:
and heareth their wofull playnts.

16 For truth, lo I: thy ſeruaunt lord,
thy ſeruaunt this may ſpeake:
Thy hand maydes ſonne: can this record,
for thou my bandes didſt breake.

17 To thee therfore: I offer ſhall,
of thanckes the ſacrifice:
The lordes good name: theron to call,
I will in gratefull wiſe.

18 To God my Lord: I wyll repaye,
my vowes that I behight:
With thankfull hart: from daye to daye,
in all hys peoples ſight.

In all the courtes: euen inſt in them,
of Gods hye houſe ſo bright:
In mydſt of thée: Hieruſalem,
O prayſe this Lord aright.

¶ *The Collecte.*

GOd the clenſer of manes ſoule fró the filthynes of ſinne which in redines dooſt cõfort his ſprite that call vpon thee faythfully, we beſech thee to plucke vs from the daunger of death and hell and to place vs in the region of the lyuing, where death and ſinne be aboliſhed. Through Chriſt.

The Argument. Pſalme. CXVII.

Laudate Dominum.

This Hymne doth endight,
Gods glorious might,
His truth and grace moſt free,
That Gentils afarre,
Were made to be narre,
With Iewes one flocke to bee.

1 PRayſe duly ỹ lord: in mynd ful accord: ye hethen onesall bayne,
Ye Gentils I bid: recount how ye lid: & prayſe this Lord a gayne.
And honour ye right: this Lord in his light: ye nations all in town
All people I ſay: where euer ye lay: extoll this Lordes renowne

2 For merly hys grace: and mercifull face: confirmd lyeth on vs all:
Hys loue doth excell: all ſinne to debell: his grace is generall.
This lord in his truth: moſt ſtable enſuth: his word & promiſe inſt
The faith of his way: will neuer decay: O prayſe this lord of truth

The Collecte.

ALmighty and moſt merciful Lord, which wouldeſt be prayſed by the mouthes of all nations, thorow out all the world, whoſe grace we the Gentils cald vs to the perticipation of thy ſonne Ieſus Chriſt, we beſeche thee ſo to confirme this grace in vs, that we neuer declyne there fro, but continually laud thy mercy, through the ſame Ieſus Chriſt, &c.

The Argument. Pſalme. CXVIII.

This Pſalme is ſung. of prayſe and laudes: that Danids rule begonne:
In ſprite it ſheweth: and ioyeth the raigne: of Chriſt Gods onely ſonne.

1 Confitemini domino

THanke and laud: the heauenly lord: for he is gracious,
Becauſe his loue: and mercy free: for euer ſtandth to vs.

2 Let Iſraell: nowe glad confeſſe: wyth ſong melodious,
Becauſe his loue: and mercy frée: for euer ſtandeth to vs.

3 Let Aarons houſe: and flocke confeſſe: in thankes moſt plenteous,
Becauſe his loue: and mercy frée: for euer ſtandeth to vs.

4 Yea let them all: that feare the Lord: this grace in hart diſcuſſe,
Becauſe his loue: and mercy frée: for euer ſtandeth to vs.

5 In trouble layd: to ſtraytes be thruſt: I cald the Lord from thence
He hard at large: and ſet me wyde: this Lord of excellence.

6 The Lord as thus: wyth me to ſtand: on my nye ſide to be,
I can not feare: for what can man: prenayle in ſpite at me.

7 The Lord takth part: wyth them to ioyne: that me do helpe & ayde
Myne eyes ſhall ſée: their full deſire: my foes reuengd and frayd.

8 O god it is: the Lord to truſt: on hym all hope to caſt,
More ſure it is: then man to truſt: on hym to leane to faſt.

9 Yea god it is: the Lord to truſt: to hym all whole to ſtand,
More ſafe it is: then Prince to truſt: wyth all hys garo and band.

10 Though nations all: do compaſſe me: and hedge me rouud about,
By name (I truſt) of this the Lord: I ſhall cut downe theyr route.

11 Let them beſege: and compaſſe me: on euery ſide at wyll,
The Lordes good name: I hope therby: theyr pride to quel & kill.

12 Though they lyke bées: ſwarme me about: to ſting, to hurt, to noye
They ſone ſhall fade: as fyer in thornes: in God I ſhall them ſtroy.

13 By puſhing oft: they thruſt at me: to make me fall agaſt,
But yet the Lord: my piller ſtrong: was whole my ſtay ful faſt.

14 The Lord of power my ſtrength he is: of laudes my tenors ſtyle,
For he was made: my health and fence: to ſcape all mortall guyle.

15 The voyce of ioye and healthful mirth rebound in iuſt mens tents
For why ful great the Lords right hand hath wrought experiments.

16 The Lords ryght hand: exalted is: hys power is clearly knowen,
The lords right hand great feates hath done: mans ſtrength is not (his owne

17 Not dead I am but liue as yet: and truſt to ſpend my dayes,
To tell Gods workes: his mighty actes: by whom my liuing ſtayes.

18 The Lord although: he me correct: in chaſtiſment moſt fyt,
Yet downe to death: he draue me not: he would not ſo permyt.

19 Ope me the gates: of righteouſnes: that iuſt men vſe to haunt,
To enter now: Gods temple ſo: the Lord with prayſe to daunt.

20 This gate is wyde: the Lord his gate: where due his grace is ſyzed
All rightwiſe men: do paſſe therin: who faythfull life haue led.

21 I wyll wyth thankes: ſet out thy prayſe: for thou haſt anſwerd me
Though thou didſt ſtrike: yet eaſe thou ſettſt: for helth I had by thee.

22 The ſtone it ſelfe: which was reiect: by all the buylders choyce,
Was made the heade: and corner ſtone: to all good mens reioyce.

23 From god the Lord: this act iſſued: his worke it was alone,
A thing it is: moſt meruelous: in all our eyes ſo done.

24 This is the day: the ioyfull day: which that the Lord hath made,
Let vs therin: reioyce and ſing: a day that ſhall not fade,

25 Ah Lord helpe now: and ſaue I praye: aſſiſt vs preſently,
O Lord on hye: gene helpe I praye: good lucke ſend ſpedely,

26 O blest be he: that comth as thus: in God the Lords god name,
To you as we: gods house that kepe: haue wisht good lucke & fame.

27 God is the Lord: and lightned vs: all health who luckly sendes,
Spreade bowes therfore: and bynde your hosts: with cords at alters (endes

28 Thou art my God: whom thanke I will: whom I shall celebrate,
Thou art my God: to whom my landes: I will whole dedicate.

29 O thanke and laude: the heauenly Lord: for he is gracious,
Because his loue: and mercy free: for euer standeth to vs.

¶ *The Collecte.*

MOst mercifull God which art the vndoubted cō-
forter in all our aduersities, and makst the hou-
ses of the iust to be filled with ioye & gladnes, extoll
thy churche and congregations by the power of
thy ryght hande, to bee the eternall gate, tho-
rough which all righteousnes may procede
so established vpō the hed corner stone
Iesus Christ in this lyfe, that at the
resurrection she may be presen-
ted glorious in thy sighte,
thorough the same Ie-
sus Christ, &c.

MAde is this Pſalme: by Alphabete: in Octonaries folde,
All letters two: and twentie ſet: as Hebrues them haue tolde.
The verſes all: an hundred bee: threeſcore and iuſt ſirtene,
Thus framde and knit: for memorie: and elegance ſome wene.
Here letters all: ſo ſortely bound: do ſhew in myſterie:
Eternall health: may ſure be found: in ſcripture totallie.
Verſe yokt by eight: Chriſtes riſing day: doth figure them in ſome,
Sweete Saboth reſt: not here I ſay: I meane of world to come.
Peruſe this pſalme: ſo wide and brode: eche verſe ſaue one is freight
As ſtill in termes: of law of God: moſt ofte by voyces eyght.
Right ſtatutes, olde precepts, decrees: cõmaundemẽts, word, & law.
Known iudgemẽts, domes, & witneſſes: al rightous wais thei draw
Enuie no man: Gods worde to painte: in arte by ſuch deuiſe,
Reade Hebrue tonge: the tong ſo ſaiute: and cauſeles be not miſe.
Upfolde be here: Gods truthes diſcuſt: right ſure vs all to teache,
So lies of man: all low be thruſt: full falſe in gloſing ſpeache.

¶ The Argument. Pſalme. CXIX.

This Pſalme dewrayth: good mens deſire,
Gods law to know ſo milde:
Which Dauid prayth: whom men in ire,
Did curſe from home exilde.

Aleph. 1.

1 Beati immaculati.

A Right thy man: of perfect wayes: is bleſt and bleſt agayne,
As bleſt be they which walke their dayes: in gods true law ſo playne.

2 And yet I ſpeake: ſo bleſt they be: who kepe his witneſſes,
All whole in hart: which will agrée: to ſearch Gods promiſes.

3 Admit they do: no ſinfulnes: who walke his pathes allwayes,
At leſt who worke: but wickednes: they tread not theſe his wayes.

4 Aduiſedly: thou gaueſt in charge: thy heſts that we ſhould kepe,
Approued ſo: by thée at large: for vs moſt due to leke.

5 Ah then O lord: where ỹ wilt ſo: would God my wayes were ſteyd
Affected right: in hart to go: thy ſtatutes iuſtly ſeyd.

6 Aſhamed then: I ſhall not thinke: in hart or viſage cold,
Abacke to ſtand: what tyme I thinke: thy lawes and them behold.

7 Aſcribe will I: to thée my thanke: in hart moſt right and clene:
Allone as I: ſhall learne ſo franke: thy iudgements iuſt beſene.

8 Agayne I vow: withall my hart: to kepe thy true decrées:
A far then Lord: do not depart: from me thy grace to leéſe.

~ Beth. 2. ~ In quo corigit.

1 By what or hold: can yong man cleuse · or yet reforme his way,
Well, word of thyne: if he the sence: will warely kepe I saye. 1

2 Betymes where I thy word haue sought: with all my harts entent
Be guyde, lest I: might erre in thought: from thy commaundemẽt, 2

3 My loue I hyd: thy word in hart: thy willes inspird to kepe,
Blasphemingly: lest might I start · from thée in sinne to depe. 3

4 Both blest and praysed: thou dost remayne: O lord of secrecye,
Destryde my hart: and teach my brayne: thy statutes inwardly. 4

5 Bold haue I bene: and euer shall: by thée with tong to tell,
Before all men: thy iudgements all: which once thou spakst so well, 5

6 Blith whole my hart: did ioye to trace: thy testimonyes wayes,
Beholding them: more glad in fayth: than riches gaynfull prayse, 6

7 Bestowe I will: my tyme and talke: in thy precepts to muse,
Beside to note: thy wondrous walke: no tyme I will refuse. 7

8 Besport me still I purpose me: in thy decrées whole set,
Beleue I haue: thy wordes decrée: no tyme I shall forget. 8

Retribue.

ℸ Ghimel. 3. ℸ Retribue.

1 Confirme O lord: thy ſeruantes will: with thy good grace ſo meke
Conſtit that I: in lyfe may ſtill: ſo iuſt thy wordes to kepe.

2 Cleare thou mine eies: both darke & thral: reſorme my ſprite afreſh
Conſider then: thy law I ſhall: what meruels they expreſſe.

3 Caſt here on earth: as Pilgrimes be: I am poore traueler,
Conceale not Lord: thy law from me: depart not thou to fer.

4 Conſume do I: afflict in ſprite: for loue to know thy worde,
Compriſe I would: alwayes aright: thy iudgements hye O Lorde.

5 Correct thou dooſt: the proud therfore: which thy precepts deſpiſe,
Curſt be they all: from thy good lore: who wander wyll to myſe.

6 Contempt and ſhame: frō me remoue: which proud men caſt on me
Content for that: in lyfe I loue: thy lawes to teſtifie.

7 Chiefe Princes lo: in counſell ſate: and me they hie controld:
Chaunge yet my choyce: ſo would I not: I vſed thy ſtatutes bold.

8 Cauſe why, to me: thy witneſſes: are whole my hartes delites,
Cloſe counſellers: they be no leſſe: agaynſt theſe curſed wyghtes,

~ Daleth. 4. ~ Adheſit.

1 Deare Lord to duſt my ſoule is knit: nye dead I ligh for griefe:
Draw nye my life: and quicken it: with thy ſweete words reliefe.

2 Detect I haue: my wayes to thée: thou aunſwerdſt me agayne:
Declare thy will: that I may ſée: in hart thy ſtatutes playne.

3 Due ſence gene me: to vnderſtand: the wayes of thy preceptes,
Demure I will: then take in hand: to talke thy wondrous ſteppes.

4 Diſtemperd cares: dyd melt my hart: to note the worldes deſpite,
Deale then ſome eaſe: in gentle part: as thy true worde hath bight.

5 Deliuer me. from lying wayes: from ſuttle gloſing ſect:
Delite my hart: in all thy layes: vouchſaue this good effect.

6 Do this for why: right path of lyfe: I haue now choſen due,
Deteyne I will: myne eyes ſo rife: to help thy iudgements true.

7 Directly Lord: where hold I haue: thy teſtimonyes faſt,
Defame me not: of thée I craue: to fall by ſhame agaſt.

8 Deliuerly: runne ſhall I light: thy lawes the perfect gate:
Dilated large: when thou in ſpite: ſhalt make it ioy in ſtate.

Legem

~ He. 5. ~ Legem pone.

1 Eternall God: teach me the way: of thy most iust decrées:
Euen then I shall kepe them all day: in all their full degrées.

2 Employ my wits: to perfectnes: so hold thy law I may,
Effect therof: I shall erpelle: wyth all my hartes assay.

3 Eke lead me strayt: to sée the path: of thy preceptes most right,
Elect for why: my hart therhath: wherin I most delite.

4 Egge thou my hart: to magnifie: thy testimonies all,
Escape that I: may vtterly: foule auarice thée gall.

5 Erect myne eyes: not dowm to cline: by lustes to things most bayne
Encleare my sight: and me reuiue: thy wayes to loue the trayne.

6 Establish Lord: thy word all sure: thy seruaunt lo I am,
Els could not I: thy feare procure: to reuerence thy name.

7 Eftsones remoue: the brute vnswete: of shame that I do feare,
Espy I do: thy domes discrete: all mixt with mercy deare.

8 Enforce I haue: to all my minde: thy statutes still to sue:
Encourage me: sone them to finde: I crane thy iustice true.

~Vau.6. ~Et veniat.

1 Firſt Lord I crave: thy grace deuyne: thy mercyes ſwéte to léle,
Fence thou my ſoule: with health of thyne: as thy true word doth deale.

2 Fynd thus I maye: to anſwere right: and dul blaſphemers ſtente
Fall that my hope: is wholly plight: to thyne aduertiſments.

3 Farre driue not lord: thy word moſt ſure frō out my mouth to ſtray
Full ſtill for why: I will endure: to wayte thy iudgements way.

4 Ferme will I kepe: thy layr and lore: ſith thou wilt teach the way,
Fayth ſtill to beare: I wyll the more: from age to age for aye.

5 Fayre walke and large: thus ſhall I hold: in conſcience vpright,
Forth on where I: do ſéke ſo bolde: thy cleare precepts in light.

6 Fré ſhall my tong: thy witnes tell: before both Lord and king,
Foule ſhame ſhall not: my hart debell: to thinke for manacyng

7 Fro thence I ſhall: my comfort fynd: thy lawes ſhall me delyte,
Freſh loue I beare: to them in mynde: no tyme to flyde to light.

8 Fold vp my hands: I will full hye: to thy commaundements,
For them I loue: and muſe ſhall I: thy ſtable teſtaments.

God

~ Zain. 7. ~ Memor esto.

1 God call to mynde: thy promise graue: to me thy seruaunt frayle,
God hope therin: thou madest me haue: to my poore soules auayle.

2 Greate comfort this: gaue me in thought: in payne whē I did lye,
Glad hart for why: thy word me wrought: as whole rentied therby

3 Grym stately men: though one by one: moste hye do me deryde,
Gone yet a backe: I haue not done: from thy true laive aside.

4 Graue thoughts had I: e cast in mind: thy iudgemēts lord frō first,
Gat so I did: my comfort kynd: to slake my wofull thirst.

5 Greued sore I am: most horribly: at wicked mens ententes:
Glyde fast they do: so shamefully: from all thy lawes contentes.

6 Grate songes in verse: I do deuise: of thy swéete statutes sore:
Gest when I am: in wandryng wyse: abrode afflicted sore.

7 Grauen déepe in mynd: thy name by night: O Lord ful oft I had:
Glue fast to hart: that so I myght: thy law that I had rad.

8 Grace thus dyd grow: to me so gréene: for that thy law I kepe:
Graunt then O Lord: I may be séene: thy wyll alway to seke.

~ Heth. 8. ~ Portio me.

1 Hole portion Lord: thou art of myne: to thée alone I chyne:
Hold will I kuft: thy law deuine: though men for lies do ſtrine.

2 Holw déepe in hart: thou ſéeſt all day: I haue thy face beſought:
Haue mercy then, on me I pray: ſuch truſt thy woꝛde hath taught.

3 Here holw I liue: what waypes I lead: I haue diſcuſt full nere:
Home ſo to turne: thy lawes to pleade: my fáte I did retire.

4 Haſt made I faſt: my fault eſpied: no tyme then troyted I:
Hart, hand, and tong I ſtraite applied: to kepe thy lawes moꝛe nye.

5 Haut wicked men: on heapes they met: to robbe from me my truſt:
Hard yet in hart: thy law I kept: though ſoꝛe at mé they thruſt.

6 Hye midnight kuft: my tyde is ſet: to riſe thy name to bleſſe:
Harke ſo I ſhall: and ſpie the bet: thy iudgements righteouſneſſe.

7 Holke me I will: with them to dwell: which thée do duely feare:
Hyd who do kepe: thy hеſtes full well: in hart to mynd them cleare.

8 Hyll, dale, and dale: the earth is full: thy mercies Lord to tell:
Helpe thou therfoꝛe: my wits ſo dull: teach me thy ſtatutes ſpell.

Boni-

~ Teth. 9. ~ Bonitatem fecisti.

1 O Lord confesse: thou dealst full kynd: with me thy seruaunt frayle:
In thy good worde: such grace I fynde: thy promise neuer fayle.

2 Inspire right tast: of discipline: and me sound knowledge teach:
Full haue I hold: the lawes of thyne: most firmly them to seach.

3 Inuegeled soule: alwy I went: before I was correct:
Imprint I now: thy testament: in hart thus gently checkt.

4 Intirely good: and liberall: thou art who can denye:
Illumine then: my senses all: thy statutes well to spy.

5 Ill men and proud: they: traps haue set: to spot my truth with lyes,
Inure my hart: I purpose yet: all whole thy lawes to vse.

6 Inlarded is: their hart with pride: they swell in fat and grease:
Inuy I not: their ioyes so wide: thy lawes can me refresh.

7 It wrought me wealth: so good it was: that troubles me did straine.
Indued was so: my soule with grace: to learne thy statutes playne.

8 Joy more I do: the law of thyne: which thy swéete lips pronounce:
Infinitely: then siluer fine: or gold a thousand ounce.

~ Iod. 10 ~ Manustuę.

1 Kyng, Lord, & God: thou art to me: thou madst & formdst my shape,
Kerne depe my hart: to knowledge frée. thy word in mind to weap. 1

2 Kynd louyng men: that worshyp thée: wyll ioy at me right sone,
Keyd fast thy word: was so to me: in hope that I haue done. 2

3 Knoly well I do: in thys thy rod: thy iudgements all be iust,
Knoly worthy is: thy truth O God: which humbled me to dust. 3

4 Kysse thou my soule: by louing grace: some comfort swéete to fele,
Knyt iust thy word: though I be base: thy man yet euery deale. 4

5 Kneele lowe I will: to alme full sad: thy mercyes all in sight,
Kéepe thann my life: I shall full glad: for I thy lawe delyte. 5

6 Kil down ỹ proud: confound their lies: they me wold bayn peruert
Kole thou their beate: and I will ryse: to preach thy lawes apart. 6

7 Kenne they thy lawes: as furnde to me: who duely thée do feare,
Knowyn right who haue: thy dignitie: thy word with me dd beare. 7

8 Knocke, aske, and séeke: I will, and wéepe: in hart thy word to spie,
Knead els in mire: of error déepe: I should most shamefully. 8

De-

~ Caph. 11. ~ Defecit.

1 Longd hath my ſoule: and languiſhed: while I thy helth expect:
Lord yet thy word: me comforted: for hope dyd me erect.

2 Lo both myne eyes: did faynt and waſt: thy promiſe ſtill to wayte,
Lowd thus I ſpake: when wilt thou caſt thy helpe to eaſe my ſtrayt.

3 Lyke though I was: to bottle dryed: in ſmoke ſo was my ſkyn,
Leaue would I not: thy ſtatutes tryed: I kept yet mynd therin.

4 Leaſe Lord my dayes: how lõg to go: thy ſeruaũt fayn would know
Long wilt thou ſtake: erre thou my foe: wilt iudge who thrunſt me (lowe.

5 Lyme pittes full fye: theſe lurdens proud: did digge in crafty ſort,
Lyes lowd they made: not well auowed: by thy true lawes report.

6 Life, truth and way: thy lawes contayne: though words they prate (vntrue
Lend me thy helpe: where men ſo dayne: do falſly me purſue.

7 Large ſautes they made: to make me ſinke: well nye they had me (ſpent:
Loth yet I was: in hart to ſhrinke: from thy commaundement.

8 Let then thy grace: and gentleneſſe: refreſh and me reuiue:
Loue ſo I ſhall: and wil expreſſe: thy wordes of mouth belyue.

~ Lamed. 12. ~In eternum domine.

1 Yeke Lord thy word: moſt ſtable lieth as heuen: is permanent:
Moſt ſtrong it is: as tellefieth the ſtarry fyrmament.

2 Wan truſt may thée: thy fayth ſo ſtandth: in truth from age to age:
Parke wel we do: the earth & lond: how fyrme thou madſt the ſtage.

3 Wade fall they bideby thy decree: vntil this preſent day:
Meete ſeruice all do yeld to thee: In all theyr courſe and ſway.

4 Wy chief delyte: and ornament: onleſſe thy law had ben:
Wore deepe in wo: I had ben ſhent: whole quenched quite & cleane.

5 Wind ſtil I will: thy lawes precept: and neuer it forget:
Pe ſtill in life: it dayly kept: by thee this grace I get.

6 Wainteyn my life: for thine ſo wrought: I am moſt congruent,
Widſt whole in hart: for why I ſought: thy true commaundement.

7 Wad men in harte: vngodly men: awayted me to kill:
Pule yet I did: full oft agayne: thy teſtimonyes wyll.

8 Woch noted I: things fineſt tried: drue fall to brittle ende:
Weere infinite: thy law I ſpied: whole bredth no time could ſpende.

Mem

~Mem. 13. ~Quam dilexi.

1 Mye loue in hart: thy law I beare: such hope therby I winne:
No day doth passe: but that I steare: my mind to muse therein.

2 Now hast thou made: my wit excell: my foes by thy precepts:
No time there is: but that I mel: with them in my concepts.

3 Note this I do: I am more wise: then all my teachers be:
No dout for this: that I aduise: thy testimonies free.

4 Not aged men: haue knowlege like: I them exceede so far:
No question: for that I kepe: thy lawes familier.

5 Nedes must I key: and so I do: my feete from path of vice:
No wither ward: aside to go: but keepe thy words deuise.

6 Nought do I thinke: one iuch away: from thy decrees amisse:
No prayse to me: doth rise therby: for thou hast taught me this.

7 New fragant talk: by thy sweete word: O how my pallat felt:
No hony combe: set on my bourd: such swetenes euer delt.

8 Notorious: my wisdome grew: by thy commaundements:
No wicked wayes: then will I sue: I hate all crafty slents.

~ Nun. 14. ~ Lucerna.

1 O Lord thy word: a lanterne is: full cleare to guide my fete:
Undoubted light: that will not misse: to rule my pathes most mete.

2 Oth once I spake: and promise made: in hart I full decréd:
Observe that I: should whole in trade: thy iust and righteous réde.

3 Oppressed I am: O Lord to hye: in soule, in spirite, in flesh:
Of this sore crosse: reuiue thou me: thy worde pretendth no lesse.

4 Oh let my mouthes: frée sacrifice: please thée O Lord at will:
Ope thou my wits in ghostly wyse: teach me thy iudgementes still.

5 Unsure my lyfe: all day I sée: my soule lyeth in thy aye hand:
Oblivious yet: thy law to flée: I will not so be bond.

6 Unrightfull men: and obstinate: for me a snare haue layd,
Offend thy law: yet will I not: to renne from it afraid.

7 Obtaynd I haue: thy witnesses: in iust sée simple state:
Oblected so: my fansy is: with them most delicate.

8 One thing in hart: inclynde I to: to worke thy statutes lore:
Once this to misse: I will not so: to ende for euermore.

Iniquos.

~ Samech. 15. ~ Iniquos.

1 Preſumpteous men which guiles deuiſe: I hate as hypocrites:
Pure law of thine moſt hie I priſe for that all truth behightes.

2 Protectour thou thou art my bower thou art my trully ſhield:
Perfit I will in thy god power: I truſt thy word ſo mylde.

3 Part ye from me: malignaunt men your by pathes wrong I hate:
Performe I ſhall more iuſt and playne my Gods precepts in gate.

4 Plucke vp my hart: O me ſuſtayne by thy ſweete worde to lyue:
Pinche not my hope with ſhames diſdayn: to make my hart to rine

5 Preſerue me ſtill in ſure defence: ſo ſafe I ſhall remayne:
Promote thy wordes: intelligence: I ſhall alway full fayne.

6 Preſſe downe thou wilt: all thē to nought: which erre frō thy decrées
Playne lies they forge: in crafty thought: they frame but fallacies.

7 Proud men lyke droſſe: thou wilt remoue: which ſet in earth ſo ſtout
Precellently: therfore I loue: thy witneſſes full out.

8 Perplext vō feares: my fleſh doth ſhake: when I thy power do marke
Profound afrayes: my ſoule haue take: thy iudgements be ſo darke

~Ain.16. ~Feci iudicium.

1 Quite out my life. I delt with that: which lawfull was and right:
No Quarelers: by geue me not: my soule with wrong to spite.

2 Queynt thou my hart: delightfully: in things of perfect name:
☞ In Quire ellys will the proud therby: Some cause my life to shame.

3 Quicke sight I lost: Mine eyes wer twalt: for wayting long thy helth
I Quothd and sight: and longed fast: thy rightwise worde of wealth.

4 Quit me O Lord: thy seruaunt poore: from sinne and mercy reatch;
So Quicken me: in all thy lore: and me thy statutes teach.

5 Quire out the truth: that right I may: O vnderstanding graunt:
In Quiet mind: to thee I pray: as seruaunt suppliant.

6 Qualms ouerwhelmd: my wofull hart: for men haue stroyd thy law:
O Quel them Lord: as iudge thou art: the time doth aske thine aw.

7 Quench not my spirit: with these thy foen: for I thy lawes do loue:
No Querry geuyth: such gold or stone: which I would prise aboue.

8 Quake might my hart: if all thy lawes: I held not all the best
No Question: I loue thy sawes: all false wayes I detest

Mirabilia

Pe. 17. Mirabilia.

1 Right wonderfull set by aloft: thy testimonies are:
Renolue therfore: then will I oft: my soule shall kepe them nar.

2 Resort who doth thy law the daore: with light as shewth the prore,
Ripe wisdome riseth therby in store: to simple mens behoue

3 Rayse vp my mouth: I did apert: for wind my breth I drew:
Refresht for that: I wisht my hart: with thy sweete statutes new.

4 Respect me Lord not me refuse: my strength were els but lame
Rue than on me: as thou dost vse: on them that loue thy name.

5 Rule thou my steps: thy word to tread: for me them to lyue therby:
Reigne can no pride in all my head: to vanity to fly.

6 Redeme me Lord from injury: of men in quarels bayne:
Retayne I may more constantly: thy constitutions plaine.

7 Reueale to me thy seruant true: thy louely face so bright:
Renue my spirite: my soule endue: teach me thy statutes right.

8 Ran down my cheekes did water streames: for ỹ thy law they balke
Rough cheare I made to note all realms against thy law to walke.

~ Zadic. 18. ~ Iuſtus es Domine.

1 Sæne right thou art: full god and iuſt: O Lord in deritie:
So righteous be: thy domes diſcuſt: all iudged in equitie.

2 Strayt hall thou chargd: that mē ſhould haunt: thy teſtimonies rēde
Still fayth to ſpeake: ſtill truth to graunt: moſt behement at nēde.

3 Solwer zeale fret me: in gelouſie: for ire nye ſpent I was:
Set whole for that: my foes I ſpy: from all thy wordes to paſſe.

4 Skord cleane full out: thy word is ſæne: fine tride frō drolle vnpure:
Sticke faſt to it: thy ſeruaunt meanth: in hart to lone it ſure.

5 Smal though I ſæme: and vile at eye: to vaunting inſolentes,
Slide yet ſhall not: my memory: from thy commaundements.

6 Sound righteouſnes: thy iuſtice is: and that which ſtill will laſt,
Sure truth thy law: is to itwiſſe: I truſt therto full faſt.

7 Smart woes e charpe: when they did preſſe: e I by ſpite abuſed:
Sweete comfort yet: did me refreſh: thy hеſtes when I peruſed.

8 Stand euer ſhall: thy witneſſes: in ryghteouſnes to ſtay,
Send wiſdome then: well teach me this: that euer lyue I may.

Clamaui.

~Coph. 19. ~Clamaui.

1 Thy grace to winne: cried loud I haue from hart effectuall:
Then aunſwere me: O Lord with ſaue: thy ſtatutes kepe I ſhall.

2 To thee I ſuyd: O ſaue me thou: I ſued to none beſide:
That iuſt I may: in life abow: thy teſtimonies tried.

3 The dawning day: preuentingly: I cried moſt earneſt than:
Truſt faſt I did: thy wordes for why: my hope therby I wan.

4 Tyme watch of night: mine eyes preuent: ſo rath I then awoke:
Thus that I might: ſome thing commẽt: of thy true word on booke

5 Tourn Lord thine eare: my voyce to heare: thy mercies aſke euẽ ſo:
Touch thou my hart: reuiue me cleare: as thou dooſt vſe to do.

6 They tread full nye: that would on me: their malyce execute:
Twind far they be: thy law to ſle: O Lord be my refute.

7 Tread thou as nye: O Lord with ayde: for God thou art at hand:
True be thy lawes: all iuſtly layd: their wayes be mad and fond.

8 Taught am I ſure: earſt long ago: of all thy witneſſes:
Through thee were ſet: moſt groundly ſo: that they wil neuer miſſe

~Res.20. ~Vide humilitatem.

1 Vyse thou my woe and rid my smart: thou seest exild I am:
When yet thy law from inward hart: forgotten neuer cam.

2 Vphold my cause: and me release: so free redeamd to ryse:
Wast not my life: but me refresh: in thy words warantise.

3 Vngodly men: from health ren far: and health ren far fro them:
Wyde ne they soul: for why they erre: thy words they search not thi

4 Vse still thy grace: O Lord of might: thy mercies great be seene:
With life, and ioy, refresh my spite: as earst thy wont hath bene.

5 Vaine men there be: right many one: which me pursue and prese:
Ware yet I am: to swerue to sone: from thy sweete witnesses.

6 Vyle men I spied: transgresse thy law: for grief therof I quoke:
Which was because: at eie I saw: thy lawes how they forsoke.

7 Vew thou my hart: O Lord & see: how thy precepts I loued:
Wherefore by grace: reuiue thou me: not whole frō thee remoued.

8 Vouch this I may: thy word in chiefe: in some is truth most pure:
Wast can no time: thy lawes relief: thy domes aye Iust will dure.

Principes

Sin. 21. Principes.

1 Xtremly Lord: I am pursued: of princes vndeserued.
Xactly yet: thy word I weyd: I them with feare preserued.

2 Xtreme I do: thy word so glad: and ioy therof as mich:
Xceding Joy: as he hath had: that spoyles hath found moſt rich.

3 Xcesse of lyes: I haue abhorde: I haue them aye defied:
Xtend I haue: my loues accord: to all thy lawes so tried.

4 Xpell I haue: thy lawdes moſt deare: seuen times a day no lesse:
Xpending inſt: thy domes so cleare: full wrought in southfaſtnes.

5 Xcellent peace: in conſcience: haue they which loue thy lawe
Xchew they can: all light offence: no harme to them can drawe.

6 Xpect I do: thy helpe and health: O Lord to thee I pleade:
Xcited so: I haue my selfe: thy inſt preceptes to treade.

7 Xquiſitly: In soule I kept: thy teſtimonies hye:
Xpert by vſe: I them accept: in loue exceedingly.

8 Xalt I haue: thy ſtatutes right: and eke thy witneſſes:
Xempt from thee: to ſcape thy ſight: I can no ſecreties.

~Tau.22. ~Appropinquet.

1 Yeld Lord assent: with eares vnshit: to heare these lawds I sing:
Yt mought please the: to graunt me wit: as thy word vse to bringe.

2 Yet once I pray: myne sute euen so: admit before thy face:
Yll mens despites: O take me fro: thy word so worketh in grace.

3 Ymnes, Psalms, & songs: my lips shal sound: such cõmẽdatiõs braue
Yf thou wilt teach: my hart the ground: thy lawes in hart to graue.

4 Yea sure my tong: shall still expresse: thy word deseruingly:
Yokt so with truth: and rightwisenesse: thy whole precepts I spy.

5 Yere after yere: me then vpchose: with thy good helping hand:
Yong did I chose: (thou knowst) thy lore: to thy decrees to stand.

6 Yearnd hath my hart: and wished long: thy health to feele so meete:
Yies, head, and hand: haue loued as strong: thy law to me so sweete.

7 Yeld still I will: O life prolonge: my soule shall prayse thee then:
Yane shall I wide: for ayde among: for thou dost ayde all men.

8 Youth made me erre: as sheepe but lost: seeke vp thy seruant Lord:
Yes seeke him Lord: bestow the cost: thy law me not abhord.

The

¶ *The Collecte.*

ALmighty God the onely paterne & meede of all felicity, which by thy wholſom direction informſt thy faythfull ſeruauntes to walke vpright in thy law, to ſearch thy pactes and promiſes, to obſerue thy precepte and commaundementes, graunt vnto vs, ſo to vnderſtand thy iuſtifications and wyth whole hart to ſearche thy wylles and pleaſures, and to preache out thy great actes done to our behoofe, that when wee were as loſte ſheepe wandryng in our wayes of ignoraunce, we myght be brought home to thy ſhepefold to be placed on thy ryght hand wyth thy ſhepe in thy kyngdome, through Chriſt our Lord, &c.

¶ *Obſeruations.*

Theſe fiftene Pſalmes: next followyng,
Be ſongs demaūd: of ſteps or ſtayers,
For that the quiere: on them dyd ſing,
The peoples vowes: to bliſſe by prayers,
For lucky ſpéde: in theyr affayres,
As néede and tyme: as caſe dyd bryng.
In wedlocke, warre: or houſe begonne,
For peace, for ayde: for freédome wonne,

¶ *The Argument. Pſalme. CXX.*

When Dauid felt: all ſpite of man,
All helpe of God: he then optaynd:
By whome alone: reliefe he wan,
From hard diſeaſe: that hym conſtraynd.
Well truſt we than,
When we be paynd.

1. Canticum graduum.

~ 1 Ad dominum cum trib.

TO God when I was vext with smart,
By wrongfull meanes of man oppress:
I cryed in voyce: I cryed in hart,
He aunswerd me at my request.
In gentle part,
He gaue me rest.

2 For thus I sayd: and still will say,
O Lord my soule deliuer frée:
From lying lips: saue me I pray,
From crafty tonges: that double bée.
But set all day,
To vanitie.

3 What shalt thou winne: what gayne or gift
Thou crafty tong: with all thy spyte:
Or what may that increase thy thirst,
False tong to vse in such delyte.
What is thy drift:
What winst in sight

4 Euen this thou wynst: sharpe dartes and fell,
Of Gods strong hand in dreadfull feare:
Whose strength shall send thy spite to hell,
As whote as coales of Juniper,
And marke it well,
In mynd it beare.

5 O wo is me that myne abode,
Is still prolongd in hard exile:
Thus forst to dwell as cast abrode,
In Ceder tentes both blacke and vyle.
O helpe me God,
Pe reconcile.

6 Ah long to long my soule abydth,
Wyth such as hate good loue and peace:
With people rough of hawty pryde,
Which fierce in hart on me do preace.
O cast them wyde,
Their magre ceale.

When

When peace I ſeeke: they cry to warre,
When fayre I ſpeake they threat the more:
When them I ſue: they driue me farre:
Thus gall for loue: I gaine in ſtore.
O God be narre,
Help me therfore.

¶ The Collecte.

O God the onely pacifier of all manner of angwiſhe and trouble, deliuer we pray thee the ſouls of thy true ſeruants from ſlaunderous and lyeng lippes, to be neuer ouercome by the malicious aſſauts of the euill, but to ſtand by the aſſiſtence of thy grace wholye in thy protection to the lawd of thy name, throughe Chriſt, &c.

¶ The Argument. Pſalme CXXI.

As Dauid here: ſo other king,
Nie toward warre: ought thus beginne:
The people than: hym following,
Should wiſhe hym ſpede: Gods ayde to winne.
Thus comth he in.

2 Canticum graduum.

1 Leuaui oculos.

I Lift mine eyes to heauenly hils:
In faythfull hart: euen there direct.
Frō whence can els: my help ariſe:
Gods foes to quel: this curſed ſect.
O curſed ſect.

Let all my help: come whole from God
Who made this heauen: and earth to ſee:
Though other ſtray: moſt far abroade,
His will his arme: my truſt ſhalbe.
My folke ſpeake yee.

3 We truſt and pray: that God of hoſts
Will not permit: thy foote to ſlyde:
But make thee beate: the Paynyms boſtes,
He ſlepeth not he: that kepeth thy ſide.
His ayde is tried.

4 For lo he will: not ſlomber once
Much more, deepe ſleepe: he will repell
But keepe he will: his little ones,
He warden is: of Iſraell.
We truſt him well.

5 The Lord himſelfe: will be thy ſhield.
The Lord ſhalbe: thy ſhadowes bower:
At thy right hand: moſt nye in field
He will thee keepe: both day and hower.
By godly power.

6 The ſunne by day: ſhall thee not burne,
But ſhine therof: ſhall cleare thy way,
The mone by night: ſhall ſerue thy turne:
Her frory hornes: ſhall thee not fray.
But be thy ſtay.

7 The Lord our God: will thee preſerue,
From all euill haps: from all miſchaunce:
The Lord will kepe: thy ſoule conſerue
He will thy fayth: and fame anaunce.
In Gouernaunce

8 The Lord will keepe: and keepe mought he,
Thy comming in: thy going out:
By puiſſant power: (thus pray all we)
From this tyme forth: the world about.
We haue no dout.

The

¶ The Collecte.

DEfend thy people O God, which art ſo vigilant a watchman ouer thy flocke, graunt that we be conducted ſafely by thee both by day and nyght, from all aſſaultes of our enemies, through. &c.

¶ The Argument. Pſalme. CXXII.

Here Salem is: well ioyed and wiſht,
That earthly mount: is figure paſt:
For vs to wiſh: Chriſtes church ſo bliſt,
That we in heauen; may mete at laſt.
From earth diſmiſt.

3. Canticũ Graduum.

1 Letatus ſum in.

MOſt glad I was (ſaith good man ſo)
When men deuout: ſaid thus to me,
Come we in one: in will we go,
The lordes hie houſe: of maieſtie
& pray him to.

2 Our feet ſhall ſtand: in certentie,
Within thy gates: Hieruſalem,
Within thy courtes: where we ſhall ſee,
Gods true electes: to ioyne with them,
In perfectnes.

3 Hieruſalem: thou ſhinyng beame,
Thou builded art: in peacefulnes,
As citie els: in any realme,
Where men may mete for holines.
In tymes ſelect.

4 For thither haue: the tribes acceſſe,
Euen Gods owne tribes: by him elect,
I meane Gods flocke: of Iſraell,
To laude hys name: by lawes reſpect,
His prayſe to tell.

4 For there the ſeates be duly dect,
To iudge the truth by prieſthodes ſpell,
Set there we ſée of Dauids houſe,
His iudgement ſeat: there iuſt to dwell.
Moſt glorious.

5 O wiſhe and pray all ioyfull peace,
Hieruſalem to haue euen thus:
Who loue thée well or wiſhe thyne eaſe,
All ioy haue they: moſt proſperous,
Well God to pleaſe.

6 O peace befall thy walles ſo wyde,
No forren power to worke diſeaſe:
God graunt thy towers may ſtrong abide,
In all ſucceſſe: moſt happely,
By God the guide.

7 My brethernes ſake: my neighbours nye,
Make me thus ſpeake: by on thy ſide:
To wiſhe thée peace: ſo earneſtly,
Thy welth to ſtand: from day to day,
O Mount moſt hye.

8 Yea thus I ſéeke: thy wealth I ſay,
For Gods houſe ſake: our Lord of loue,
Whoſe regall power: therin doth lay
O thus do we: our hartes to moue,
In ſpite to pray.

¶ The Collecte.

VOuchéſaue O Lord to graunt to all ſuch as delight to walk in the courtes of thy houſe the congregations of thyne elect people, continuall abundant peace that while in the ſame we confeſſe thy grace exhibited therto, we may enioy thy felicitie in the heauenly habitation, through Chriſt, &c.

The

The Argument. Pſalm. C XXIII.

On Whome the worlde: doth looke awrye,
This pſalme is fit: for there behoue:
Proude worldlye men. true man defye,
All like themſelfe they only loue.
As proofe doth trye.

4. Canticum graduum.

1 Ad te Domine.

TO thée I lifte mine eies on hye,
To thée that dwellſt: in heauen aboue
Thoughe here vs̄ shame mē me deny,
Yet me I truſt. thou wilt approue.
O Lord be nye.

2 As man and mayd: for helpe doth eye,
Their Lords & Ladies handes to proue:
So we our eyes: bende certainly,
To God our Lord: his grace to moue.
O truſtelye.

3 Haue mercy Lorde: to vs applye,
Haue mercy yet: shewe vs thy loue:
For ſkorne we be: full bitterly,
They vs with ſpite: from them remoue.
O cruelly.

4 With mockes and taunts: reuilde we lye,
Our ſoule is ful: of their reproue:
The wealthy (Lord) the proude we ſpye,
We they that vs: with ſpite diſproue.
O Lord be by.

¶ The Collect.

O God whoſe habitation is in heauen we liſt vp our eyes vnto the beſeeching thy mercy to repres the opprobrious deſpites of the proud & fauorably graūt to vs to fele thy wonted mercies, through Chriſt our Lorde.

¶ The Argument. Pſalm. CXXIIII.

The Iues ſo left: in Iury ſtill,
VVhan they exild: were others ſet:
VVith thanks theyr ſongs: they did fulfil,
As they by times: together met.

So we the ſame,
Pay counterfete.

/ / 5. Canticum graduum.

Niſi quia

1 BVt God himſelfe: by redy grace,
Had ſtand with vs: in carefulnes:
Againſt mens ſpite: & Ireſull face,
Pay Iſrael: in long erpzelle.

As we the ſame,
Muſt nedes cõfes.

2 I ſay againe: to note the caſe,
Except the Lozde: himſelfe in pzeace:
Had ben with vs: in open place,
Whē mē roſe vp: our harts to pzelle.

Like Iſraell,
We muſt conſeſſe.

3 They had deuourd: by time and ſpace
Our ſoules euē quicke: In cruelneſſe
Wha they ſo faine: would vs diſgrace
And fumed at vs: In wathfulneſſe.

Lyke Iſraell,
We muſt conſeſſe.

4 The ſtozms, & flouds: of woes ſo baſe
Had dzowned vs quite: by theyz erces
The rozing ſtreames: ſo ſwift in pace
Had dzencht our ſoules remedileſſe.

Like Iſraell:
We muſt conſeſſe.

Pzoud

5 Proud ſwelling floods: ſo ran in race
To wheline our ſoules: in heapes:
Our reſt of life: they would deface.
And thought therin: great godlineſſe.
Like Iſraell, We muſt confeſſe

6 With hart moſt kind: let vs embrace,
This loving Lord: vō thanks to bleſſe
who duld their teeth: our fleſh to race
Their pray ſo ſought: in gredineſſe.
Like Iſraell We muſt confeſſe.

7 Our ſoules as birds which foulers trace
We ſcapt their ſnares: of wickednelſe
Which they with craft: did interlace,
The ſnare is broke: we haue releaſe.
Like Iſraell We muſt confeſſe.

8 Gods mighty name: we ought to blaſe,
Our help at nede: who made no leſſe
But heauen and earth: and all it haſe
As Iſrael: maye ſtill expreſſe.
So muſt the ſame we wil confeſſe.

¶ The collect.

SHut vp the cruel mouthes of the euyl, O Lord, who labour to deuour vs by the rauenouſe teeth of detraction that where we doute our owne ſtrength: we may be ſauſe by thee through Chriſt.

The Argument. Pſalm. CXXV.

This Pſalme commendth: againſt our foen,
Almighty Gods protection:
If we in faith: to him can clyue,
No power aduerſe: can vs contryue.
In vaine they ſtriue.

6. Canticum graduum.

1 Qui confidunt.

WHo ſtickth to God: in ſtable truſte,
As Sion mount: they ſtand full iuſte,
Which moueth no whit: nor yet cã reel,
But ſtandth for aye: as ſtiffe as ſtele.
Than truſt him wele.

2 Hieruſalem: with hils is ſet,
Enuyroned: with bulwarkes great:
Right ſo the Lord: ſtandth round about,
His people nye for euer ſtout.
Without all dout.

3 For wicked power: with all his tayle,
On iuſt mens lot: ſhall not preuayle:
Leſt rightwiſe men: ſhould put their hands
To wickednelle: for feare of bonds.
So my God ſtands.

4 Do well O Lord: in loues reſpect,
To godly men: though here reiect:
And right vp men: of parfyte hart,
O them embrace: in gentle part.
As God thou arte.

5 But who to wrong: will backe decline,
Of croked wrifts: who draw the line:
Where wicked waile: god them ſhall leade,
But Iſraell ſhall ioy in meede.
Without al dreade.

The Collect.

REpulſe O Lord the malignant aſſaultes of the euill from the lot and elect flock of thy true ſeruants, that where they put their whole truſt in thy protection, they may be ſtrong againſt the troublous ſtormes of all temptations: thorough. &c.

The

The Argument. Pſalme. CXXVI.

This Pſalme in ſight: doth prophecy,
What myrth is made: moſt worthely:
When God doth worke: deliuery,
From ſoules or bodies: miſery.
To liberty.

Canticũ Graduum.

1 In conuertendo.

WHat tyme the Lord: ſhall backe repyy
Yard Sions thrall: to death ſo nye,
Appeare ſhall we: then dreamingly,
Such ioy vnlokt: for then to ſpy,
So ſodenly.

2 Our mouth ſhall laugh: then plentuously,
Our tonges ſhall flow: with ſongs full hye,
Then Gentils ſhall: ſay openly,
For them the Lord: wrought royally,
We ſee at eye.

3 The Lord no dout: ſhall magnify,
For vs his power: moſt notably,
Thus may we ioy: then reſtfully,
Our thraldome paſt: all totally.
So bleſſedly.

4 O Lord returne: then ſpedely,
Our captiue ſtate: our drudgery:
As riuers cheare: the ſouth ſo dry,
So ſhall thine vtte: vs gratefy.
Paſt louingly.

6 Who ſoweth in teares: all mourningly,
Hys corne bought deare: in penury:
Shall reape agayne: yet ioyfully.
To ſée increaſe: his néde ſupply.
So fruitefully.

7 Who goeth from home: all heauily,
With his ſæde leape: his land to try:
He home returnes: wyth hocky cry,
With ſheaues full lade abundantly,
Reioycingly.

¶ *The Collecte.*

COmfort thy people moſt pitifull Lorde, and deliuer vs from all maner captiuitie, ſinne, errour, & infidelitie, that where as we ſowe here in teares wyth heuines, by thy goodnes we may reape in ioy & gladnes through Chriſt.

The Argument. Pſalm. CXXVII.

This Pſalme deſcribeth: Gods prouidence,
Whence man muſt ſpye: his ſuerety:
In houſe & towne: his whole defence,
Or els ſhall he: his ruine ſee.
In vanitye.

~ ~ 8. Canticum graduum

1 Niſi dominus,

EXcept the Lord: the houſe vp buylde
They toyle in vayne: who buylde moſt fayne:
Except the Lord: becitye ſhielde,
The watchman playne: } looſe all they: gayne
} They win but paine
But

3 But labour lost: that sowne ye ryte,
That late ye crepe: pon safe to kepe:
That bread ye eate: in carefull wise,
Where God geueth slepe } both sound & depe
{ To his good sheepe

3 Lo childern be: an heritage,
From God so sent: beneuolent:
The frute of woombe: to comfort age,
From God is lent: } by his assent.
{ Munificent.

4 As arrowes strong: in Gyauntes handes,
Make strength appeare: to scape all feare,
So childern yong: to Gods men standes,
As staffe and speare: } in age most deare,
{ To them full neare.

4 O well is him: whose quiuer is,
With such full dight: his house well pight,
At iudgement gate: they shall not mis,
To plead their right } at foes despite,
{ They shame to quite.

The Collecte.

ETernall God the repayrer, vpholder and builder of all mansions both spirituall & corporall, without whose continuall ouersight all thinges shoulde fall to vtter ruine, preserue vs we pray thee and accomplishe our desires, thoughtes and workes, that we go about to the glory of thy name. Through Christ. &c.

The Argument. *Pſalm.CXXVIII.*

This Pſalme intreat: the wedlocke ſtate,
Yt maketh Gods feare: moſt fortunate:
Where both be met: well God to ſerue,
Who can them deare: to make them ſwerue.
Synce God will: here
Them both preſerue.

Canticum graduum. 9

1 Beati omnes.

Bleſt is he: who feareth the Lord,
and walkth his waies: in harts accord
Who can agree: by fayth full ſure,
To ſpend his daies: to him moſt pure
To ſeeke no ſtrayes:
But will endure.

2 For thou ſhalt eate: thy labours true,
Of thine owne hand: in ſeaſon due:
For thus thy meete: and trauels free,
Well ſhalt thou ſtand: bleſt ſhalt thou be.
In ſea and lond,
moſt luckely.

3 Thy wife moſt deare: as frutefull vine,
Shall ſpread thy houſe: the ſides to vine:
Thy childerne cleare: ſhall flouriſh out,
Like Olyue bowes: thy bourde aboute.
Thus God alowes,
Thy ſtate no dout.

4 O gene good eare: erpend it than
For happy ſo: ſhalbe that man:
Who iuſt in feare: to God doth bend:
His life to woe: can not deſcend.
God clyueth him to,
And him defendeth.

The

5 The Lord bleſſe thee: from Sion hye,
With grace ſupreame: the bleſt mought lye:
That thou mayſt ſee: while life is preſt,
Hieruſalem: in gods poſſeſt.
This come to them,
In feare who reſt.

6 And God geue grace: that thou maiſt ſpye
Thy childrens ſeede: and progeny:
God ſhew his face: to Iſraell,
In peace to ſpeede: In ioy to dwell.
That al good deede,
May there excell.

The Collect.

GRaunt to al ſuch as feare thy name O Lord, perpetual proſperity in the ſtate of their lyues: referring al their actes & dedes to the glorification of the ſame through Chriſt.

The Argument. Pſalm. CXXIX.

As Syon vext: to God ſhe can,
In prayers meeke: her refuge make:
So Chriſte, his churche, and chriſten man:
In God theyr Lord: may comfort take.
In harte yet glad,
For Chriſts his ſake.

10. Canticum graduum.

1 Sepe expugna.

GReat griefe they haue: againſt me wrought,
Yea oft and oft: from day to day:
From vp my youth: they quarels ſought,
Speake Iſrael: now truly may.
So Chriſt his ſpouſe:
May ioyntly ſay.

2 Yea oft I ſay: full manye times,
Great traines at me in ſpite they lay:
From vp my youth: for all theyr crimes:
They coulde not yet my ſtate betraye.
So chriſten man:
In like may praye.

3 The plowers plowde: vpon my backe,
Theyr errours mad: yet thought full gay:
My truth, ſo ſtrong: they could not ſlacke,
Their forrowes long: had ſhort decay.
So Chriſt his ſpouſe
may ioyntly ſay.

4 The Lord ſo iuſt: their cords hath cut,
Their wicked yokes: to ren a ſtray.
In priſon bound: they kept vs ſhut,
But God them all: hath driuen to bay.
So Chriſten man:
in life may praye.

5 Let them be ſhamde: confounded ſtill.
And backeward tornd: in theyr aray
All they which hate: ſweete Sion Hill,
Or that woulde els: her quiet fraye.
So Chriſt his churche
may ioyntly ſay.

6 Let them how grene: they ſeeme to ſtand,
Be like in ſighte: the withered haye:
On houſes tops: pluckt vp by hand,
That fadeth to nought: without delay.
So Chriſten man:
in like maye praye.

Wherof

7 Wherefor in dayne the maysters gripe
When they to such: theyr handes do stripe
Nor gleaners can: fyld theyrnes so rype,
That they to fyll: theyr baskettes maye.
So Christ his churche:
may ioyntly saye.

8 That nane to them: good lucke do wysh.
Wh ich walke in gate: by syde the way:
On Gods hye name: theyr workes to bless:
But wisht them all: far well a waye.
God graunt that ofte:
this all we prayе.

The Collect.

DEfend thy church O Lord from al assaults of her aduersaryes: that they al beyng discomfited, the true childe of the same maye ioy in thy veritye, throughe Christe.

The Argument. psalm.CXXX.

In banishment: when Iues were pent,
And felt gods yre. the greuousnes:
Thus thralls their sinnes: they did lament
They freedom wisht: from cruelnesse.
In banishment.

11 Canticum Graduum.

1 De profundis.

OF deepe excelse: In heynes,
O Lord to thee: my crying went
From depth of hart: I did expresse,
My great constraynts: most violēt.
In deepe excelse.

2 O Lord assent: O here mi intent,
My wofull voyce: in redines,
O let thyne eares: to harke be bent,
My prayers crys: in lowlines.
O Lord assent.

3 If thou wouldst pzelle: mans sinnefulnes,
O Lord to send: due punishment,
Who could O Lord: the waightines,
So ultayne to byde: thy chastisement.
If thou wouldst pzelle.

4 Be Lord content: lo we repent,
For thou shewest grace: to humblenes
Thus feard to be: most reuerent,
Then kepe no sinnes: in irefulnes,
Be Lord content

5 I hope release: I trust no lesse,
The Lord I byde: still permanent:
My soule expecth: hys frendlines,
I wayte his wordes: accomplishment,
I hope release.

6 My soule so ment: more confident,
To wayte my Lordes: great gentlenes,
Then watchemen wishe: the night full spent,
And wayt the morne: theyr watche to cease.
My soule so ment.

In

7 In faithfulnes: in chearefulnes,
Let Jacob wayt: the Lord to gent,
Becauſe with God: is trueſulnes,
He oft redeemth: his mercyment,
In faithfulnes.

8 He will relent: incontinent,
And full aquite: the wretchidnes,
Of Iſraell: his pollutment,
And pardon all: theyr wickednes,
He wyll relent.

¶ The Collette.

LEt thyne eares inclyne to our prayers O Lorde of all pitye and compaſſion, for wyth thee is copious redemption, whereby thou dooſt not ſurely obſerue our inſquities, daily beſtowe on vs thy mercies, thorough Chriſt, &c.

¶ The Argument. Pſalme. CXXXI.

When Dauids foes: inueterate,
Hym ſlaundred ſore: as obſtinate:
That he Saules reigne: would vendicat,
He prayed to God: immaculate.
To cleare his ſtate.

1 Domine non eſt.

MY hart proud things (lord) coueted not
Myne eyes aloft: haunt mountes not:
In boaſting actes: I walked not,
Thinges paſt my reach: I ſtalked not.
Lord deare me not.

If I my hart: reſtrayned not,
If I my ſoule: reſtrayned not:
If I as childe: beweyned me not,
If I from pryde: ablteyned me not.
Then heare me not.

3 O Iſraell: moſt fortunate,
Wayte thou the Lord: ſtill moderate:
Be meeke, flee pryde: moderate,
From this tyme forth: interminate.
And feare thou not.

The Collect.

SVffer vs not to be ouercome with the haut pryde of the world O Lord to woorke euery diſturbaunce of godlines graffe mekenes in vs & ſo to follow thy ſon our ſaulour in the ſame, through Chriſt our Lord.

The Argument. Pſalme. CXXXII.

This Pſalme doth pray: for good ſucceſſe,
Of all thy realmes: & prieſthodes ſtate:
So Dauids oathe: his vow: his treſſe,
What god him hight: it doth debate.
Vt Chriſt expreſſe.

13 Canticum graduum.

1 Memento domine.

REmember Lord: meke Dauid king,
And al his hard: affliction,
For his good fake: by pitye[n]ge,
Auoue from vs: confuſion.
Haue hym in mynd.
Howe

2 Holw he in god: deuotion,
To thée hys Lord: hymſelfe dyd hynde,
By othe and vow. to God moſt hye,
To thée I ſay: ſtrong Jacobs frende.
Thus conſtantly.

3 Be it my ſhame: if I go in,
My Cabborne houſe: in reſt to lygh:
If I my ſhétes: thruſt me betwene,
And clyme my couche: in fethers ſoft,
Blame might I winne.

4 Or els if I: myne eyes aloft,
Should geue them ſléepe: myne eies the lids,
To ſuffer them: to ſlumber oft,
Though faſt they craue: to fúl their nédes,
Then fall myne houſe.

5 Untill I fynde: without all dreades,
The Lord a place: commodious:
A ſacrary: and temple ſwéte,
To Jacobs God: victorious.
To hym moſt méte.

6 Of this place lo: I Salomon,
In Ephrata: hard there in ſtréte,
And found we haue: this holy throne,
3.Par.21. In Ornans field: wyth woodes beſet.
O come ye on.

7 To his fayre tentes: go we to fet,
To temple built: hys arke of grace:
And bowe we low: with honour great,
To his ſwéteſtole: hye ſet in place.
And thus ſay we.

9 Aryſe O Lord: and kepe thy place,
Of quiet reſt: no more to ſtee:
O thou thy ſelfe: ſwne thither moue,
Thyne arke of ſtrength: coniopnd with thée,
O Lord of loue.

10 And let thy prieſtes: be deckt alway,
Wyth right and health: as them behouth:
Let all thy ſaintes: reioyce I ſay,
So bleſt by thée: to prayſe the due.
Both nyght and day.

11 For Danids ſake: thy ſeruant true,
To whome thy grace: did louely ſpring
Shame not my face ſo choſen new,
Thyne owne (O Lord) annoynted king,
Thy hart to freat.

12 The Lord in fayth: ſware promiſing,
To Dauid backe: he wyll not treat:
Of thyne owne wombes: engendred frute,
I will to one: beſtow thy ſeat.
All lyke in ſute.

13 If that in truth: thy childerne wyll,
My pact and ſtatutes: execute:
Which I will teach: then ſhall euen ſtill
Thy childern ſit: thy throne for aye.
Wyth my good will.

13 For why the Lord: without denay,
Hath Zyou mount: elect in choyce:
He much deſird: that it ſhould lay,
As ſeate wherof: he would reioyce,
And thus he ſayd.

Here

14 Here ſhall my reſt: from troubly noyſe,
Remayne full ſure: for euer ſtayd,
Here will I dwell: for her I wilde,
In my deſire: full well apayd.
Of her I will.

15 Her vitayles all: with full increaſe,
Shall bleſſe alway: my bliſſefull ſille,
Her poore to fæde: wyth bread at eaſe,
I will them all: full ſatiſſy,
If me they pleaſe.

16 I will their prieſtes: adourne on hye,
With helth, wyth truth: wyth lyfe, & light:
And they his ſaintes: ſhall ſanctify,
That they may ioy: in hartes delight,
With holines.

17 There Dauids horne: and regall might,
I will it make: to floriſh freſh:
And there I will: a lyght prouide,
To myne owne Chriſt: by frutes ſucceſſe,
Of Dauids ſyde.

18 And all hys foes: wyth vtter ſhame,
I will them clothe: and them deryde
As yet for hym, hys crowne, and name,
Shall floriſh out: both large and brode,
In bleſſed fame.
So graunt it God.

The Collect.

REmember O Lord thyne eternall pact and promiſe made to mankynd in Chriſt thy ſonne, endue our hartes worthely to aunſwer the ſame on our behalfe, by the ſame Chriſt our Lord, &c.

The Argument. Pſalm. CXXXIII.

A ſhort extrete: of loue the ſtrength,
So large in length: in taſt ſo ſweete:
O charity: thou art I wiſſe,
Of Man the bliſſe: in ech degree:
O charity: wyth vnity.

14. Canticum graduum

1 Ecce quã bonum.

O Come and ſee: how things moſt meete
It is, and ſweete: where men agree:
When bzethzen bound: together dwell
In peace ſo ſwell. In loue be ſounde,
O vnity: keepe charitye.

2 It is as ſweete: as Balme the beſt,
On head well dzeſt, which downe did fleete,
By berd and thzote. the berd I ſay,
Of Aaron gay: his ſkirt of cote.
O charity: ſeeke vnitye.

3 It is as ſweete: as deiwe that wont,
Fat Hermon mount: to make ſo weete
As deiw no dout: that heauenlye ſtils,
On Sion hils: euen round about.
O vnity: beare charity.

4 Foz there euen there: the Lozd hath chargd,
Where peace enlargde: moſt rule doth bere:
All bliſſull lyfe: foz aye to be,
Where men agree: and voyd all ſtrife.
O charity ſtirre vnity.

The

¶ The Collecte.

Poure O Lord vpon thy church thy gift of brotherly charity, and christiã vnity that we may be sprinkled with the dew of thy spirituall oyntmente and so that we maye euer reioyce in the grace of thy benediction, through Christ, &c.

¶ The Argument. Psalm. CXXXIIII.

The Leuites set: in nights to sing,
To God so great: their Lord and king,
On steps in sight: some one by choyce,
Dyd thus excyte, all mens reioyce,
So met to bring:
Both sprite, and voyce.

15. Canticũ Graduum.

Ecce nunc benedicite.

1 LO ye all here: Now prayse the Lord:
Ye seruants deere: By Gods accord,
And ye that stand: By night in house:
Of God so grand: And glorious.
Draw neere: recorde
His hand, with vs.

2 Your handes lift hye: In holynes,
Gods sacrary: Due laude expresse:
The Lord proclaime: Blesse ye his deede,
Enhaunce the same: In fayth and dread.
Apply no lesse,
His fame to spread.

3 The Lord of grace: From Sion Hyll,
Blesse he this place: Your hart and will,
Who heauen did make: And earth I say,
For all our sake: Both nighte and day.
Embrace, him still,
Awake, and pray.

The ends of the songes of the Stayers.

¶ The Collecte.

WE thy ſeruantes all O Lorde, who of duetye doe bleſſe thee alway with our thankes we hartelye pray thee to vouchſafe to lighten vs darkened as we be with the night of this world whereby we may obtayne moſt large bleſſinge from that while we lifte vp our hands in good workes of our vocation, through Chriſt our Lord.

¶ The Argument. Pſalme. CXXXV.

This Pſalme endited ſeemth, for miniſters in quiere,
Gods workes it telth, vayne Gods it ſcornth, it ſingth Gods laudes full cleare.

1 Laudate nomen domini.

O Worſhip thanke and prayſe the name of God the Lord,
Ye ſeruauntes all of thys your God: laud ye with one accord.

2 Ye miniſters which ſtand in God the Lordes good houſe:
And kepe the courtes of this our God: O prayſe hym glorious.

3 Laude ye the Lord for why: the Lord is gracious,
Syng out his name: for ſweete it is: to man delicious.

4 The Lord no doubt hath choſe: vnto hymſelfe in care.
Olde Jacobs ſtocke: all Iſraell: for hys peculyar.

5 I knowe the Lord is great: and hye I him eſteeme
And that our God: paſſth other Gods: which mē for gods do deeme.

6 And what it lyketh them: the Lord doth it in deede,
In heauen and earth: in ſea full out: in deepes where fiſhes breede.

7 He vapours lifth from earth: and they to clouds do renne,
He lightnings turnth: to raine in ſtore: he winds drawth out of dēne.

To

8 To quite their cruelnes he smote in Egypt land:
Their fruites first got: not one to scape: from man to beast in band.

9 In midst of thee: the Lord his signes and wonders sent:
Thou Egipt land, which Pharao, and all his seruants shente.

10 He many countryes smote, and dyuerse nations slew:
He vanquished most mighty kings: and made them all to rew.

11 Of Ammorites their kyng hight Seon hie in throne:
So Og, that hog of Basan king and Canaans realmes eyheone.

12 And gaue their lands and holds: for heritage of right:
For heritage: to Israell: his people whole and quite.

13 O Lord thy name endureth: for euer world to ende:
From age to age: thy memory: in fame shal stil extend.

14 For now the Lord hath iudged: his peoples cause most playne:
He them auenged: and pleasd he was with all his flocke agayne.

15 The Gentyls, Images: be siluer molt and gold:
But handy worke of wretched men: how euer they be fold

16 Mouthes haue they made in them: but speake nothing at al,
So eyes they haue and nought they see, blind Gods and casuall.

17 And eares they haue in shape, and yet they heare no sound:
Where beast most domme: hath life and spryte, no breth in them is (found.

18 As they be all to see, their makers be the leke:
Domme deafe, and dead, brute stockes and blocks: so all which thē (do seeke.

19 Ye house of Israell, do well, prayse ye the Lord,
Yea Aarons house, preach ye his praise: the lords great actes record

20 Ye Leuis houſe and ſeede, bleſſe ye the Lord all whole
Ye all that feare and worſhip true, this Lord moſt hye extoll.

21 O prayſed be the Lord, of Sion nighte and day,
His place is ſet Hieruſalem: O prayſe the Lord I ſay.

¶ *The Collecte.*

O God of all comfort and ſwetenes, whome all the world for thy incomporable gentlenes more worthely prayſe we beſech thee to kepe vs from all vayne errour of the Paynyms vanities, to worſhippe thee in ſprite & verity: through Chriſt.

The Argument, Pſalme. CXXXVI.

The Rectors. { *This Caroll ſweete: exhorth vs clere,*
Gods goodnes great: to prayſe in quiere.

The Quiere. { *That men wyth laudes: ſhould them inure,*
For thankes breede thankes: and grace procure

The Meane. { *So redy bendth: hys loue ſo pure,*
Which will in ioy: our hartes aſſure.

Confitemini. The Rectors. 1 CONfeſſe and praiſe: the Lord moſt kynde:
For God he is: as man doth fynde.

The Quiere. { For euer ſtandth: hys mercy ſure:
Hys grace to vs: wyll ſtyll indure.

The Meane. { So redy bendth: hys loue ſo pure:
Which will in ioy: our hartes aſſure.

Con-

Rectors. 2 Confeſſe and prayſe: the God of Gods,
who made vs firſt: of earthly clods.

The Quiere. For euer ſtandth: hys mercy ſure,
Hys grace to vs: wyll ſtill endure.

The Meane. So redie bendth: hys loue ſo pure:
Which wyll in ioy: our hartes aſſure.

Rectors. 3 Confeſſe and prayſe: the Lord of Lordes:
who made all thyng: by ſtrength of wordes.

The Quiere. For euer ſtandth: hys mercy ſure,
Hys grace to vs: will ſtill endure.

The Meane. So redy bendth: his loue ſo pure,
Who will in ioy: our hartes aſſure.

Rectors. 4 who wrought alone: actes maruelous,
5 who formd the heauens: by wiſdome thus,
6 who ſtretcht the earth: on fluds from vs.

The Quiere. Who dyd all this: in hys good cure:
For euer ſtandth: hys mercy ſure.

The Meane. His grace to vs: doth ſtill endure:
Which will in ioy our hartes aſſure.

Rectors. 7 who made great lightes: in firmament,
8 The ſunne for day: in regiment,
9 The moone and ſtarres: on night to glent.

The Quiere. Who dyd all thys: in hys good cure:
For euer ſtandth: hys mercy ſure.

The Meane. His grace to vs: doth ſtill endure:
Which will in ioy: our hartes aſſure.

Rectors. 10 Who Egipt smote: with their first borne,
11 And brought fro thence: the Jewes forlorne.
12 By mighty strength: both night and morne.

The Quiere. Who dyd all this: in hys good cure:
For euer standth his mercy sure.

The Meane. His grace to vs: doth still endure,
Which will in ioyes: our hartes assure.

Rectors. 13 Who sea so red: dyd whole deuide,
14 And Jacob made: through it to slide,
15 But Pharo drowned: his host beside.

The Quiere. Who dyd all this: in hys good cure,
For euer standth: hys mercy sure.

The Meane. His grace to vs: doth still indure,
Who will in ioyes: our hartes assure.

Rectors. 16 Who led his flocke: by wildernes,
17 Who slew great kinges: of Heathennes,
18 The strongest kings: he put to stresse.

The Quiere. Who dyd all this: in hys good cure,
For euer standth: hys mercy sure.

The Meane. His grace to vs: doth still endure:
Who will in ioyes: our hartes assure.

As

Rectors. 19 20 21. 22. As Seons kyngs: and Ogs deſpites,
Of Balan kinges: and Amorites,
whoſe landes he made: true Jacobs rightes

The Quiere. Who dyd all thys: in hys gyod cure:
For euer ſtandth: hys mercy ſure.

The Meane. Hys grace to vs: doth ſtill endure,
Who wyll in ioyes: our hartes aſſure.

Rectors. 23 24 25 Who mynded vs: in trouble ſet,
And vs redeemd: from them vs fret,
who heapeth all fleſh: with heaped met.

The Quiere. Who dyd all thys: in hys good cure,
For euer ſtandth: hys mercy ſure.

The Meane. His grace to vs doth ſtill endure:
Who will in ioy our hartes aſſure.

Rectors. 26 Then prayſe and thanke: the God of heauen,
with hart, with tonge, with lyfe moſt cleane

The Quiere. For euer ſtandth, hys mercy ſure
Hys grace to vs, wyll ſtyll endure.

The Meane. So redy bendth: hys loue ſo pure,
Which wyll in ioy: our hartes aſſure.

Rectors. O thinke and thanke: the Lord of Lordes,
His thoughtes, his actes, hys louely wordes.

The Quiere. For euer ſtandth his mercy ſure,
To thankefull hart, it wyll endure.

The Meane. So redy bendth: hys loue ſo pure:
Which will in ioy: our hartes aſſure.

The Collect.

BE myndfull O Lord of our miſery, whych art Lord of all mercye, and graunte that as thou leadeſt the fathers into the lande of promyſe, ſo to reſtore vs to the heauenly land of all felicitie, through Chriſt, &c.

The Argument. Pſalm. Cxxxvij.

When Babilon: the Iewes ſuppreſt,
they tell how they did playne,
From whence well rid, they her deteſt,
to wiſhe her ſpoylde agayne.

1 Super flumina.

AT water ſides: of Babilon,
euen there we ſate and wept:
While Syon mount: we thought vpō
remembring Gods precept.

2 We hong among: the Salow trées,
our Harpes and Organs all:
No ioy we had: with weping eyes,
to matters muſicall.

3 They craued of vs: who thrald vs wrong,
Some dyties melody:
In ſcorne they ſayd: ſing vs ſome ſong,
Of Syon merely.

4 Howe can we ſyng: ſayd we agayne,
The Lordes ſweete ſonges deuyne:
In land ſo ſtrange: who vs conſtrayne,
we muſt all mirth reſigne.

If

5 If I ſhould thee: caſt out of mynde:
O good Ieruſalem,
I would my hand: went out of kinde:
to play to pleaſure them.

6 Yea let my tonge: to palate ſticke:
if that I minde thee not.
If Syons prayſe: I ſhould not ſeeke::
as chiefe to ioy in that.

7 The Edomits O Lord, requite,
for Ieremys heauy day,
Who cryed waſt ber: ſpoyle her in ſight:
euen flat on ground to lay

8 O Babilon: thou doughter light:
which wayſt thy ſpoyling deepe:
Well mought he ſpede: that thee did quite:
as thou madſt vs to weepe.

9 And well fare him: that take thee ones,
which vs downe fiercely threwſt:
Who ſlong thy babes: againſt the ſtones,
as ours in rage thou ſlewſt.

¶ *The Collect.*

ALmighty God the ſtrong deliuerer of al them that be bound in captiuity graunte vs ſo to rebounde thy praiſe in agreable conſent of ſpiritual ſongs, that where out lyues & harts hath hetherto bene in a diſcord from thy holy wils: and as outlawes haue wandred aſtraye, nowe reſtore vs againe by thy mightye power, in one vnitye to glorifye thy name throughe Chriſte.

The Argument. *Pſalm. CXXXVIII.*

Whan Dauid ſkapt: much wo on kynde
Thus thanks to God he dyd extende
So taughte by proofe he vowed in mynde,
That he of God would ſtyll depende.
As he entendth.

1 Confitebor tibi.

I Wyll D Lord: gene thankes to thée,
My hart therto: doth wholy bende:
Before the powrs: as Gods they bée,
So ſing I will: my voyce to ſpend.
Eis God forſend.

2 I knéele to thy: right regal cell,
To prayſe thy name for truth and lone:
Thy word and name: thou madſt excell,
Above all thinges: the déde doth proue.
As men erpende.

3 For this I ſaide: what day I cryed,
Thou anſwerdſt me: moſt louingly:
To my powre ſoule: thou lentſt I ſpyed,
Wyth grace, ſo ſtrength: to multiply.
Thus didſt thou lende.

4 All kings of earth: prayſe thée they muſt,
D Lord moſt true: as right alloweth
When they ſhall here: performed iuſt,
Thy word to me: which ſpake thy mouth.
They will contende.

For

5 Loe they ſhall ſing: with harts moſt free,
Of all the Lords moſt rightful wayes:
That great is God in maiesty,
So they his name ſhall euer prayſe
and thanks repend.

6 And that the Lord though placed hye,
Who glory hath as God aboue:
Yet he the meke reſpecth full nye,
And knowith the proud from far alooke.
him low to bend.

7 What though I walke in midſt of woe
Yet wilt thou me reuiue and eaſe:
And ſtey by power myne Irefull foe,
Thy right hand ſtrong ſhall me releaſe.
Thy helpe to ſend.

8 The Lord ſhall this performe for me,
That is begon: to bringe to ende.
Thy grace benigne: Lord aye ſhalbe,
Thy handy wooꝛke: thou wilt not blende.
But ſtill defend.

The collect.

MVltiplye thy ſtrength in vs O Lorde and enlarge the powers of our ſoules, that while we worſhip thee dayly in thy holy temple, at the laſt we may glory with thy elect angels in heauen, through Chriſte.

The Argument. Pſalm. Cxxxix.

When Dauid myſreported was: that he would Saul ſubuert
He thus appeald to God hymſelf, who knew hys giltles hart.

1 Domine probaſti.

O God thou haſt: ful ſearcht me out,
Thou knowſt my harte and reines:
Accuſed I am: to compaſſe in,
Both king and realme wyth traynes.

2 My ſitting downe: my riſing vp: my Actes thou knowſt echone
Thou vnderſtandſt: my thoughts a far: before I thinke them on.

3 My walks thou knowſt: my reſts & ſleps: my bed thou goeſt aboute
Yea al my wayes: thou haſt contriued: all ſercht by the no doute.

4 No ſecret word: in all my tonge: ſo whiſpered cloſly in
But thou O Lord: it knowſt at whole: although it make no dinne.

5 For why thou me: thy ſelfe didſt frame: behynd, before in forme:
Thou laydſt thyne hand: to this my clay: thy hands did me perform

6 This knowledge is: to meruelous: for me to reach I know,
To hye and hard: for me to fetch: by hye or yet by lowe.

7 And whether can: I thinke to goe: fro this thy ſpyte and thought,
From thee in face. how can I flye: or whether ſhall I flought.

8 If I do clime: to heauen aboue: euen there thou artfull nære:
If ſo by low: I make my bed: In hell, thou art ſo there.

9 If now I take: the morning wings: who ſpredth her beames ſo ſwift
That ſtrayt I cowd: to fordeſt Sea: remoue my houſe to ſhift.

10 Yet there thy hand: ſhall lede me forth: as paſtor guideth his ſheepe
thy ſtrong right hand: would me vphold: by prouidence moſt deepe

11 If eke I ſay: or thinke at leaſt: that darke ſhall hide my heade:
Than ſhall the night: as ſhining day: be round about me ſpreade.

For

12 For ſure the darke ſo dark: cannot endarke thy louely light:
The night as day: do ſhine to thee: ſo darkenes is as light.

13 For iuſt my reynes: with theyr affects: are thine how hid they be,
In wrapſt thou me my mother's wombe: with veſtures ſonderly.

14 I geue thee thanks: for that I am: in ſhape formd ſtraungely,
Thy wonrks ſo hye: be wrought in me, which playnd my ſoule doth (ſpye.

15 My ſubſtance firſt: both bones & ioynts: were nothing hid fro the
In earth ful depe when I was wrought: and wouen was curiouſly

16 My maſſe vnlhapt: thyne eyes did ſee: was writ in thine owne boke
By dayes increaſe: my parts were formd: whē none on them could (looke

17 How dere to me: O God appere: thy thoughts, theſe counſels gret
How manifold: be but the ſumme: In count if they were ſet.

18 If I would tell: the ſumme of them: they ſhould excēde the ſand:
Than this reuolued: I watch to thē, by thē I truſt to ſtand.

19 If thou now wouldſt: thy ſelf O God: confound that wicked man:
bloud thurſty men: whome I defye: would leaue me wholy than.

fight.

20 For theſe they be: that ſigh at thee: and ſpeake vngraciouſly:
They vſe thy name: in vayne to light: thy foes be puft to hye.

21 Do I not hate: all them O Lorde: who thē with hate diſdayne:
And fret not I: and fume at them: which riſe at thee by trayne:

22 Yes Lord from hart: I hate them all: with perfect hate and fyne
Thy foes I take: myne enemies: as they were onely myne.

23 Than ſearch me God: and bould my hart: to thē this cauſe I yelde
Well try and know: in thoughte and dyftes: what hauntes in life I

24 And ſee in me: if any wayes: be founde rebellious,
Then lead me forth: the worldly way: of death obliuiouſe.

¶ The Collecte.

O God the wonderfull creature of all thinges earthly the eternall protectour of the ſame, who knowſt all our ſecret partes more perfectly than we our ſelfe can diſcerne, graunt we beſeech thee that we may behaue our ſelf in perpetuall feare vnder this thy parfit beholding of all our doyng, and cleanſe the thoughts of our hartes that they maye be acceptable to thee, through Chriſt.

¶ The Argument. Pſalm. CXL.

This prayth for good: (and iuſte) deliuerance:
Frō waytyng ſpies: & gnyleful (fawning) frēds
Yt ſheweth euēſo: what ones (at lēgth) ſhal chance
To good and bad: in both theyr (finall) ends.

1 Eripe me domine.

O Lord moſt good: (in haſte) deliuer me,
From man that is: ſo euell and (wholly) nought
Do keepe me ſauſe: In (ſtedfaſte) ſuerty,
From wrongful man: of (curſed) wicked thought.

2 To euill they: hartes: do whole (allwaye) agree,
From whence they haue: all (ſuttle) miſchief wrought,
To hate and bate: them ſelfes they (fullye) bende,
But ſtrife all day: by them is (vainely) ſought.

3 They: tongs ſo ſharpe: (on me) they haue extende,
As serpent ſiye: (as ſnake) moſte peſtilente:
Like Adders ſting: they: (venome) poyſon ſende,
Such poyſon they: in (fawning) lippes frequente.

Sela

Pp.

4 My ſely ſoule: O Lorde: (my God) defende,
From wicked power: moſt (fierce and) violent:
From wrongfull men: O me (good Lorde) preſerue,
To trip my foote: by them is (leiodly) ment.

5 Theſe hawty men: (to death) to make me ſterue,
Hath hid theyr ſnares: with (ſuttle) coodes in brayde:
And ſpred their nets: me thus they (wayte to) ſerue,
With wily trappes: my iwayes (and ſteps) they layde.

6 Yet ſure from God: I would not (farly) ſwerue,
To whom in fayth: euen thus I (boldly) ſayd:
Thou art my God: O heare my (iwo full) mone,
From hart the rote: by tong (in word) diſplayd.

7 My Lord and God: my truſt (moſt iuſt) alone,
My ſtrength and health: my (cloſely) couerture:
Thou ſhieldſt my hed: to ſcape my (deadly) fone,
In day of warre: to ſtand (on foote) full ſure.

8 Permit not Lord: whyle thus (for woe) I grone,
His will to haue: this (wicked) man vnpure:
Sela To hys attempt: (O Lord) geue no ſucceſſe,
Leſt proud they ſwell: and harme (the more) procure.

9 O let theyr lippes: in (crafty) wickednes:
Betrap themſelfe: in all their (daily) paynes:
O let their hed: feele firſt (their due) diſtres,
That compaſſe me: with ſuttle (wily) traynes.

10 Let burnyng coales: for their (ſo mad) erreſſe,
Fall downe on them: to dull their (baſty) braynes
Let fire and pit: be (wholy) theyr reward,
No tyme to ryſe: to (any) better gaynes.

11 Of bablyng tong: who hath no (bit or) warde,
O let them Lord: here neuer (proue to) thriue:
Him euill shall hunt: till he (to nought) be marde,
No wealth to hym: (at all) shall downe deriue.

12 Full sure I am: God will (most kynde) regard,
The powre mans case: with ayde (and ease) beliue:
Of helpeleſſe man: to try his (truth and) right,
In iudgement strong: for hym (allway) to striue.

13 Thus righteous men: (so met) in open sight,
Shall prayse thy name: (O Lord) that is so high,
Then strayt vp men: in heauenly (ioyous) light,
Shall see thy face: (to lyue) eternally.

¶ The Collecte.

DEfend vs thy poore destitute seruauntes O Lorde from the crafty traines of the malignant enemies of all godlines: resist their pryde asswage their malice confound theyr deuises, that we beyng vnder thy protection, may laud thy mercy for the same. Thorough Christ, &c.

The Argument. Pſalme. CXLII.

Here Dauid prayth: for stedfastnes,
among the wycked sect:
To scape theyr traps: and wyckednes,
That they may low be chect.

1 Domine clamaui.

LOrd I haue: lowde cryed to thee,
to me therfore make spede:
Vnto my voyce: thine eare agree,
whyle that I cry in drede.

2 O let my ſute: in ſyght ſo ryſe,
as doth incenſe to thée:
My rayſe of handes: as ſacrifice,
of nyght, Lord let it bée.

3 Lord ſet a watch: before my mouth,
kepe thou my mouth and lips:
To ſpeake nothyng: but truth and ſouth:
to ſcape all ſnares and trips.

4 Let not my hart: declyne to euill,
with wycked workes inurde:
With wycked men: to worke in will,
by their delites allurde.

5 Yea let the iuſt: as frendly led,
me ſmite and blame I ſay:
No wycked balme: to ſtroke my hed:
agaynſt them ſtill I pray.

6 O hedlong be: their iudges thruſt,
as down from rockes bethrowne:
They would haue harde: my wordes at firſt,
if ſweete they had be browne.

7 Our ſcattred bones: they breake in mode,
ſo nye the graue they lay:
As man which cleauth: and thinerth wode,
or one that clods doth bray.

8 For that myne eyes: O Lord to thée,
O Lord be firmly calt:
And thée I truſt: then vtterly,
ſpill not my ſoule in walt.

9 Dkepe me ſauſe: fro crafty ſnare:
which they to me do dꝛiue:
From wicked trappes: that men pꝛepare:
which wickednes contriue.

10 But rather let: theſe wicked fall
all whoel into theyꝛ nets:
Betrapt themſelf: ſo be they all:
while I may ſcape theyꝛ thꝛeats.

¶ The Collecte.

SEt a watch O Lord, vnto our mouthes leaſte that we apply our ſpeech to vanity, to conſent wyth the wicked of the world: correcte thou vs with thy mꝛrcifull rod of chaſtiſement, by vertue wherof we may be kept in aw to declins from all vyce through Chriſt.

¶ The Argument. Pſalme.CXLI.

What Dauid thought: and how he pꝛayd,
whan feare dꝛaue hym to caue:
He here reporth on God he ſtayed,
who did him ſtꝛongly ſaue.

1 Vocem ea ad Dominum.

VNto the Lord: with voyce I cryed,
So nye in parell ſet:
Vnto the Lord: my pꝛayer hyed,
both hart and voyce were met.

2 I pourd my ſute: my ſoꝛe complaynt,
befoꝛe his face in ſight:
My troublouſe ſtate: I did depaynt,
befoꝛe himſelf in ſight.

What

3 What tyme my spryte: was inly pent,
4 my lyfe thou knewest the path:
yet layd they snares: hert though I went,
in all my walkes in wrath.

4 On hand both right: and left I beheld,
8 none saw I that me knew
No scape was free: none so endued,
that once my soule wouldе rue.

5 6 O Lord than thee: I cryed vpon,
and thus I sayd euerthen:
Thou art my hope: and portion,
in land of lyuing men.

6 Respect my crye: for woe me I goe,
7 in cares full deepe I wayle:
Saue me fro them: which hert me so
on me they soe prevayle.

7 O bring my soule: from prison bound
8 thy name to celebrate:
So iust men wil: me glad surround,
when thou shalt quite my state.

¶ The Collect.

VVYth humble voyce we sue vnto thy deuine maiesty, O Lord, that we may haue our hope so strengthed by thee, to inherite the like state of thine electe in the land of the liuing through Christ.

The Argument. Psalme.CXLiij.

VVhose hart wyth hate the world resolueth,
To state all base deiects:
If he in fayth this psalme reuolueth,
God sone wyll him erect.

1 Domine exaudi.

NOw heare my ſute: O Lord in ſtreſſe:
to my requeſt agree:
For all thy truthes: and righteouſnes:
ſone aunſwere thou to me.

2 (But enter not: to iudge extreme:
thy ſeruant hye by lawe:
For who himſelfe: can cleane eſteme:
yet him I neuer ſaw.)

3 For loe the foole: my ſoule hath chaſd:
to earth my life hath wreſt:
My ſtate in darke: he hath abaſde:
as men of old deceaſt:

4 My pinched ſpryte: in me doth fayle:
oppreſt in henines:
My hart ſore vext: doth morne and wayle:
aſtoynd in penſiuenes.

5 Old yeares from fyrſt: I haue recount:
our fathers how thou ledſt:
Thine actes I marke: how hye they mount:
I muſe the wooркes thou didſt.

6 My hands to thee: I held full hye:
that thou wouldſt me bouchſaue:
My thyrſty ſoule: as paſture dryе:
thy graces delye doth craue.

7 Then heare me Lord: but ſone heare thou:
my ſpryte doth feble ligh:
Hyde not thy face: from me as now:
leaſt ſtrayt my graue I ſpy.

Thy

8 Thy voyce at morne: cauſe me to heare,
for thée I truſt alone:
Shew me thy wayes: my ſteps to ſteare,
my ſoule to thée is gone.

9 Drid me Lord: from all theyr ſpite,
that would me cauſeles trayne:
For I to thée: referre my right,
in hid defence full fayne.

10 Teach me to worke: thy will to pleaſe,
thou art my God I ſay:
And let thy ſpyte: ſo neuer ceaſe,
to leade me ſtraite the way.

11 For thy ſweéte name: Lord quicken me,
from them that me purſue:
And make my ſoule: from perill frée,
my hart with ioy endue.

12 Thy grace I truſt: my foes will quell,
and make their ſtrength but lame:
Wilha perth my ſoule: thou wilt debell,
for I thy ſeruant am.

¶ The Collecte.

ALmighty God which haſt brought to lyghte the ioyfull mornynge of thy ſonnes reſurrection, which filled the earth with ioye and gladnes, we require of thy goodnes, that as thou didſt cheare the hartes of thyne apoſtles by that comfortable reſurrection, ſo comfort thy holy ſpouſe the church which daily holdth vp her hands cranyng thy mercy, to ioy in the holy ghoſt, through the ſame Chriſt our ſauior

¶ The Argument. Pſalme.CXLIIII.

That God in warre: wyth Dauyd ſtoode: here thankes he dyd apply
And prayth to ſcape: all heathen ſpyte: hys reygne to proſper hye.

1 Benedi-ctus Dominus.

THe Lord be bleſt: moſt worthy prayſe: who is my God & might,
Who teachth my hands hys warres to rule: my fyngers eke to (fighte.

2 My louely grace: my hold, my fort: my raunſommer is he:
protector ſure: in whome I truſt: who boweth my flocke to me.

3 O Lord benigne: what thing is man: that thus thou him reſpectſt?
the ſonne of man: ſo weake ſo vayne: that thus thou him erectſt?

4 For man is made: like vanity: a thing of nought moſt fraple:
his dayes paſſe fall: as ſhadow fleeth: as water bobles fayle.

5 O Lord bow downe: the heauens & come: be nye & helpe our payne
O touch theſe mounts: theſe heathen Dukes: that they may ſmoke (agayne

6 Thy lightnings ſpout: and ſcater them: like men amaſde and ſtraun
Thyne arrowes ſharpe: ſhote out at them: diſturbe their brags ſo (haut

7 But ſend thy hand: from hye abone: and me deliuer free:
from waters deepe: from childer ſtraunge: theyr power make me t (flee

8 Whoſe mouth doth ſpeake: all vanity: and boſt all conqueſts wyde
whoſe right hand will: but them deceyue: ſo ſweld in lies and pryde

9 O God I will: thus ſaued by grace: ſing newly ſongs to thee:
In pſaltry ſweete of ſtrings full ten: my pſalmes ſhall tuned be.

10 For thou geuſt health: and victory: to kings by ſtable woorde:
me (Dauid) lo thou haſt diſcharged: to ſcape theyr cruel ſword

D

11 O ſaue me Lord: deliuer me: from forreine childers ſpite,
Whoſe mouth full vayne: doth boaſt and prate: whoſe right hand:
(falſe is dighte.

12 But graunt that al: our childer grow: as playnts frō youth vpright
our doughters yonge: ſo poliſhed: as pallace pillers bright.

13 That full may flow: our garners wide: with kinds of vitaile ſwete
that all our ſheepe: bring thouſands forth: yea millions in ſtreete.

14 And that well fed: our Oxen goe: to labour ſtronge to ſee:
that battries none, no leadings thrall: in ſtreetes no waylings be.

15 Oh happy is: that people ſure: who hath theſe thinges at will.
Yea bleſſed is: that people beſt: whoſe God the Lord is ſtill.

The Collect.

TEach vs, O Lord, to vſe ſo all our ſpirituall armors agaynſt our ghoſtly aduerſaryes that we may reſiſt all euill, that we be not made bond vnder the vanitye of thys world ſo to be excluded from thy gouernāce in grace: through Chriſt.

The Argument. Pſalme. CXLV.

Thys Dauyd framde: by Alphabete,
Where God he thākth (in hart) moſt hie
Whoſe power & might: whoſe grace ſo great,
In prouidence (moſt cleare) we ſey.

1 Exalta-bo.

ARiſe I will: my God and king,
to rouſe my grace (w tōg) moſt hie
and bleſſe thy name: to me bening
I will (and ſhall) eternally.

2 Both day and night: I will declame,
thy (worthy) landes moſt thankfully:
By prayſing due: thy holy name,
for aye (and aye) without delayes.

3 Clere is this Lord: moſt hye of fame,
his ſtate ſurmounth: all (mortal) prayſe:
Can no man ſearch: how he excell,
in greatnes hym (by weight) to paiſe.

4 Deſcribe to age: ſhall age full well,
thy (handy) workes: with reuerence,
Declare they muſt: where that they dwel,
thy (godly) mightes: magnificence.

5 Enhaunce I ſhall: thy glory bright,
thy fame (and name) thine excellence:
Enditing ſtill: thine actes of might,
ſo wonderfull (that be) to ſée.

6 For that that man: may ſpeake & wright,
thy (princely) dedes: that dreadfull bée:
From hence euen ſo: I will reſound,
thy (godheds) grand abilitie.

7 God men ſhall preach: how grace abound
in thée (O Lord) with gentlenes:
Glad ſonges to ſing: they will in ſound,
of thy great (truth and) bounteouſnes.

8 How god the Lord: how gracious,
he is to all in (paynefull) ſtreſſe:
How ſlow to wrath: not furious,
his mercy ruleth (and ſtayth) his ire.

In

9 In loue he is: moſt piteous,
to all that him (therof) require:
Imprinted be: his mercies ſure,
on all his woꝛkes (all whole) intiere.

10 Knowe this will euery creature,
with thankes (moſt due) O Loꝛd to thee
Kynd harted men: will them inure,
(in hart) to bleſſe thy maieſtie.

11 Loude will they ſpeake: thy regall ſeat,
moſt glorious (at eye) to ſee:
Loꝛd, ſo ſhall men be glad to treate,
thy power (deuine) ſo tried by deede.

12 Yea thus will ſtill: thy ſtrength repeate,
to Adams ſtocke: and (liuing) ſeede:
Moſt wide they will: with kinde aſſent,
thy kingdomes (laud: and) glorꝛy ſpꝛeade.

13 No doubt the reigne: is permanent,
a reigne (of bliſſe) to ſtand foꝛ aye:
Nedes muſt thy power: and regiment,
endure (in length) from day to day.

14 O ſure in woꝛde: the Loꝛd is tryed,
moſt faithfull true (and iuſt) allway:
On all his woꝛkes: his will is ſpyed,
moſt holy (God all) them to ſaue.

15 Yea wauering men: the Loꝛd beſtrideth
their ſtay (and hold) by him to haue:
Playne faln oꝛ wꝛongd: he reiſeth againe,
if they their reyſe (in faith) can craue.

16 Quicke eyes all thing: doth ſadly ſtraine,
on thée (O Lord) to god at néde:
Quite all their fode: they aſke ſo fayne
in tyme (moſt fit) thou geneſt in déede.

17 Right wide thou ſplaiſt: thy bleſſing hand,
all liuing things (wyth ſtore) to fæde:
Refreſht by thée: ſo full to ſtand,
with plenty (fed in) fode delight.

18 Still iuſt appearth: this Lord ſo grand,
in all his wayes (to man aright:
So wholy he: doth aye appeare,
in all his workes of (his great) might.

19 The Lord to all: approcheth nere,
to him (for helpe) which make requeſt,
To all I ſay: ſome them to heare,
which call (on him) with faithfull breſt.

20 With ready ſpéde: he filleth their mynd,
who feare hym (iuſt both) moſt and leſt:
Unto their cry: he bendth ſo kynd,
and ſaueth them (whole) as him (it) likth

21 Erceding ſure: before behynde,
the Lord hys louers (frendly) kæpth:
Erile he doth: vngodly men,
to ſcatter them (moſt wide) he ſéekth.

22 Yelde ſhall my lipps: by duetye then,
this Lords deſerued: (laud and) prayſe
Yea let all fleſh: geue thankes agayn,
to his god name (moſt due) alwayes.

The

The Collect.

ETernall gouernour of all ages and tymes, O Lord almighty, which dooſt miniſter foode to all liuing creatures in due ſeaſon, geue vs grace alway to thãke thee for the ſame, and to reioyce moſt cõſtantly with all thyne elect for thyne almighty power expreſt by thy right hand in the prouiſion therof. Through Chriſt. &c.

The Argument. Pſalme. CXLVI.

To truſt to man: this Pſalme forſendth,
Whoſe arme is fleſh: and worde but wynde,
Where God full ayde: to man extendth,
By whome twiſe lyfe: he iuſt dyd fynde,
Which Dauid knew: the text dewrayes,
Wherfore his ſoule: ſang ſtill his prayſe.

Alleluya.

1 Lauda anima mea.

O Thou my ſoule: prayſe thou the Lord,
The Lord of lone: and God of light.
Extend thy powers: with one accorde,
Recount his name: in inward ſpryte.
Expreſſe thy voyce: without delayes,
O thou my ſoule: ſinge ſtill his prayſe.

2 My hart is ſet: to lawde thee Lord:
Thys Lord ſo good: as God of grace:
His laudes my life: ſhall whole recorde,
Yea ſure as long: I bide in place.
My God to thanke: I will alwayes,
O thou my ſoule: ſing ſtill his prayſe.

3 O put no truſt: in princes power,
The God of might: is Lord to truſt:
Yea truſt no man: his frute is ſower,
No helpe in hym: no credence iuſt,
Gods lone is ſure: at all aſſayes,
O thou my ſoule: ſinge ſtill his prayſe.

4 Mans breath ones paſt, he turneth to duſt,
This Lord ſo ſtrong: he euer lacketh:
All earthly power: decay it muſt,
Mans counſayles all: deathes day doth waſte,
Gods helpe is ferme: without decayes
O thou my ſoule: ſing ſtil his prayſe.

5 Bleſt is the man: whoſe helpe is God,
The God of hoſts: to Jacobs ſeede:
Full faſt with them: he ſtyl abode,
Who God will truſt: aſwell ſhall ſpeede,
In hym beſet: al ſtable ſtayes
O thou my ſoule: ſing ſtill his prayſe.

6 This God made heauen: and earth betwene,
The Lord ſo grand: ſo infinite:
He made the ſeas: with all therein,
His truth in word: he kepeth full right:
His dede from long: makes neuer ſtayes
O thou my ſoule: ſing ſtyll his prayſe.

7 The Lord reuength: oppreſſed man,
Thys God of right: as is deſerued,
All wrongs and ſpites, requite he can,
He dealth out bread: to hungerſterued:
Thrall men in bonds: he bſeth to rayſe
O thou my ſoule: ſinge ſtill his prayſe.

8 The Lord giueth ſight to blynded eyes,
This God ſo bright to ſee agayne:
He lifteth the lame: from ground to riſe,
The iuſt doth hee: in loue retayne:
To fill his lyfe: with ioyefull dayes,
O thou my ſoule, ſinge ſtill his prayſe.

In

9 In care the Lord: all ſtraungers kepth,
Of them ſure God: he is at neede:
And Orphans loueth: and widowes ſeeketh,
Nye hart he takth: theyr crues of dreade:
Euill minded men: to duſt he brayes,
Syng ſtill my ſoule: ſyng out hys prayſe.

10 Prayſe God as king: who raygneth for aye:
As God of thyne: O Sion hye:
Reſort to him: Go not aſtray,
Knyt faſt thyne hart: thynke not awrye.
Expell he will: all feares and frayes.
Rouſe hym my ſoule: Sing ſtil his prayſe.

¶ *The Collect.*

EVerliuing God, on whome the elect haue put their whole confidence, and feede theyr ioyfull ſoules in hope of thy grace: graunt vs to be illumined in ſprite, euermore to loue thee and to celebrate thy name in pure conſcience, through Chriſt.

¶ *The Argument. Pſalme.CXLVII.*

Thys pſalme exciteth the Iewes: to prayſe the Lord moſt chiefe:
So good to them: who priuatly: did worke them all reliefe.

1 Laudate Dominũ. PRayſe ye the Lord alway: for good it is to ſing,
To this our God: for ſweete he is: whom laudes we ought to bring

2 God buildeth Hieruſalem: he doth her ſure protect:
The poore exiles: of Iſraell: he ſhall agayne collect.

3 He heald the bruſde in hart: who waple in ſprite contrite,
Theyr plages and ſores: he bindeth them vp. he cureth thẽ al ful light

4 No dout God them beholdeth: who ſtarres by number tels:
By proper name: he calth them all: he knowth theyr reſts and cels.

5 The Lord of ours is greate: and great he is in power:
His knowledge is all infynite: his name as ſtrong as tower.

6 The Lord vpholdeth thafflict: So gentle is his will:
He throweth to ground: all wicked men: So mightye is his ſkill.

7 O ſing to God our Lord: prayſe ye his raygne abroade:
Confeſſe his power: hys will his ſkyll. In harpe ſing ye to God:

8 Who clothe the heauen with cloudes: and raygne to earth prepares
He bringes forth gras: on hills to growe: to ſerue mans dayly cares.

9 Who geueth to beaſt theyr foode: to all both great and ſmall:
The rauene her birds: he fedth in care: whan they forſaken call.

10 In barbed horſe of ſtrength: his pleaſure ſtandth not in:
In legs of men in force of armes: it pleaſeth not him to wynne.

11 They pleaſe who feare the Lord: by ſuch he fyght with ſtrength:
who truſt all whole his gentleneſſe: theſe only pleaſe at length:

Lauda Hieruſalem.

O Thou Jeruſalem prayſe hye the Lord of thyne:
Thou Sion mount: anaunce thy God: in hart therto encline

13 For he makth faſt the barres: of all thy gates full preſt:
He bleſſth euen ſo: thy childer al: in midſt of thee to reſt.

14 And he doth ſtablith peace: In all thy borders ſure:
He fedth the full deliciouſly: with wheate the flower moſt pure.

Who

15 Who ſendth his woꝛd on earth: and ſwiftly doth it renne:
Both rayne and wynd: his biddings heare: to ſerue the nede of men.

16 And ſnow he geueth like woll: the earth ſo warme to be:
The hoꝛy frolts: the miſlyng dewes as aſhes ſcattreth he.

17 He caſteth abꝛoade his yſe: like moꝛſels ſo congelde:
and his great cold: who can abyde: that he ſo hard hath ſcald.

18 He ſendth his woꝛde & will: he melt them all agayne:
He bloweth the winde: then they anone: to waters flow moſt playne.

19 Yea he reuealeth his woꝛd: to Jacobs ſeede and ſtocke:
His ſtatutes true: his iuſt decrees: to Iſrael his flocke.

20 He delt no time as thus with other landes I ſay:
He ſhewed not them: his domes ſo playne: O pꝛayſe the Loꝛd alwaye

¶ *The Collecte.*

STrength & fortify the gate of thy church O Lorde, and make her to be enlarged in peace and vnity, reueale thy word to her vnderſtanding that ſhe may be wholy directed by that to pleaſe the in truth: through Chriſt.

¶ *The Argument. Pſalme.CXLVIII.*

¶ To prayſe here all be byd: what heauen or earth contayne:
¶ The Lord ſo hye: and ſapyent: nothyng he made in vayne.

1 Laudate Domino in Cœlis.

PRayſe ye the Loꝛd: from heauens ye heauenly mynds I call,
Pꝛayſe him on hye: as hye he is: ye powers celeſtiall,

2 Pꝛayſe hym ye Angels all: his legats ye that be:
ye hoſts ſo cald: his armies great: pꝛayſe hym in maieſty.

3 Prayſe him ye ſunne and mone: in courſe ſo maruelous,
Ye ſtarres ſo bright: ye planets all: prayſe hym moſt glorious.

4 Ye heauens by heauens-diſtinct: prayſe him with all your ſhyne,
ye water ſtreames: aboue the ayre: ſo ſtayde by power deuyne.

5 They all might prayſe and laud: the Lordes good name of myght,
For he the worde: but ſpake at once: they ſtraight were made in (plight.

6 He conſtituted hath: that they ſhould euer dure,
He ſet a law: which ſhall not ceaſe: by ordinance moſt ſure.

7 Ye earthly thinges on earth: prayſe ye the Lord with them,
Ye dragons grim: ye depes and gulfes: ſhew ye his power ſupreme

8 Fire, light ning, thunder, hayle, both ſnow and vapours drye,
ye hurling wyndes: tempeſtuous: which worke his word full nye.

9 Great mountains hils and clifs: low hillockes all and ſome,
ye fruitefull trées: ye Ceders all: prayſe ye the Lordes renome.

10 Ye beaſtes and cattell all: both ſauage wylde and tame,
ye ſerpents fyne: ye fetherd ſoules: prayſe ye his godly name.

11 So kinges of earth moſt due: with all their people met,
So princes hie: and iudges all: on earth as Gods be ſet.

12 So yonger men and maydes: in age ſyncere and pure,
As older men: with childer yong: with all their buſy cure.

13 The Lordes name let them prayſe: for it alone is hye:
His glory paſſeth: both heauen & earth: as thyngs here made do cry.

14 He hath his flock aduanced: ſo him his ſaintes ſhall prayſe,
Euen Iacobs ſéede: who draweth him nie: praiſe ye the lord always.

The

The Collecte.

O Lord the woorthye prayſe and ioy of all thy creatures, graunt vs thy grace that we worthely magnify thy name, through Chriſt.

The Argument. *Pſalme.CXLIX.*

Thys Pſalme the Iewes doth moue,
Theyr God to laude wyth loue:
It ſheweth that grace on them ſhall lyght,
So glad their foes to quyte.

1 Cantate Domino.

Ó Syng vnto the Lord,
A ſong of new accord:
And let his prayſe: declared bée,
In good mens company.

2 Let Iſraell be glad,
in God hys maker drad:
Let Syons youth: and childer ioy,
In their moſt princely roy.

3 Let them prayſe out in quiere,
Hys name to them ſo dere:
In Tabret loud: in harpe ſo ſoft,
Sing they to hym ful oft.

4 For why the Lord reioyce,
And loueth hys flocke in choyce:
The meke forlorne: he will adourne,
wyth health to ſerue theyr turne.

5 So godly men made frée,
in ioy and prayſe ſhal bée:
They ſhall reioyce: vpon their beds,
That God did rayſe their heds.

They

6 Their throtes ſhall prayſes ſound,
to God by duety bound:
Two edged ſwordes: in both theyr handes,
to ſmite all forren landes.

7 To be auenged right,
of all the Paynyms ſpite:
To be a rod: to chaſtiſe ſmart,
ſtraunge peoples froward hart.

8 To bynde their kinges wyth chaynes,
to quite their wrongfull meanes:
Theyr nobles eke: to kepe in warde,
wyth iron fetters hard.

9 To bryng on them in ſpéde,
theyr iudgement iuſt decréd:
Which ſhall his ſaintes: to honour rayſe,
prayſe ye the Lord alwayes.

Alleluya.

¶ The Collecte.

O God which art a God of all goodnes & vertue, whiche dooſt vſe to exalte them whiche humble themſelues, and to deiecte thoſe who aduaunce themſelues, graunte vs on earthe to ioye in all puritie of liſe as thy ſaintes in heauen ioy in thy glorious preſéce to the prayſe of thy name, through Chriſt.

The

¶ The Argument. Pſalme. CL.

{ Thys pſalme is laſt: and byddeth vs prayſe,
That firſt and laſt: doth vs behooue:
Whan thyngs be paſt: and ſpent our dayes,
Yet laudes ſhall laſt: wyth thankefull loue.

Alleluya / Iu heauen aboue.

1 Laudate dominũ in ſanctis

Prayſe ye God: of excellence,
In his reſpect: of holynes:
And prayſe ye hys magnifycence,
In fyrmament: of ſtablenes.
Wyth lowlines.

2 O prayſe ye hym: as Sauiour,
For his ſweete actes heroycall:
And prayſe ye hym: as gouernour
For his great power: potentiall.
moſt principal

3 O prayſe ye hym: for maieſty,
In trompets ſound effectiouſe:
Omnipotentia. And prayſe yee hys: Authority,
In lute and harpe: melodiouſe.
moſt ſtudiouſe

4 O prayſe ye hym all ſappyent,
In Tymbrell ſweete: wyth daunce in quiere
Sapientia And prayſe ye hym: ſo prouident
In ſydle ſtryng: in recordere:
wyth harty chere.

5 O prayſe ye hym: all bountifull,
In Cymbals ſound: out lowd in ſtate:
Bonitas. And prayſe ye him: ſo pytyfull:
In Cymbals ſound: more mittigate.
☞ Omnis ſpiritus laudet Dominum. Full moderate

6 Let all with breath: or lyfe endued,
Or what with ſound: is fortefied:
Prayſe out the Lord: in ſtate renewed,
For grace and power applied. to all
To none denyed.

Alleluya.

{I chaunter cry: to all you here:
{Prayſe ye the Lord: with harty cheare.

The Collecte.

MOſt laudable and mercifull God, beyng the ſwete Tenor of all our harmony, which dooſt here exerciſe our hartes otherwhiles wyth ſongcs of teares and lamentations, and otherwhiles of ioy and gladnes. Graunte we beſeche thee that after wee haue ſonge vp our temporall ſonges in prayſing of thy name, wee may at laſt bee aſſociated to that heauenly quire aboue, to behold thy glorious maieſtye wyth thy ſaintes, thorough &c.

FINIS.

¶ Gloria Patri for diuers Metres.

To God on hye,
In Trinitie,
} in vnitie agayne:

Reigne, power, and prayse,
As due alwayes,
} to hym be geuen, Amen.

To God on hye be prayse,
The father first of myght,
To Christ his sonne: and their good sprite,
For euer due of ryght.

His name be blest: in vnitie,
For euer one: in Trinitie:
From this tyme forth: as it hath bene,
Say we therto, Amen, Amen.

To God on hye: in Trinitie,
In vnitie: yet one agayne:
Reigne, power & praise: most due to see,
Be alway geuen: of mortall men.
} So mought it be
} Say we Amen.

To God the father first of myght,
To Christ his sonne: both God and Lord:
To God of them: the holy sprite,
Though three yet one: in iust accorde,
Reigne, power, and prayse: as due by right,
Ascribe we all: in open sight.
} With all our might.

O God we prayse: the Lord most hye,
Which liust and reignst eternally:
With hart & voyce in one accorde,
We knowledge thee: to be the Lorde.

And all the earth doth worship thee,
As Lord and God our king to be:
All things were made by word of thyne,
Thou father art of power deuine.

All aungels lowde to thee doth crye:
They laude thy name continually:
The heauens and all the powers therin,
Thy prayse to spred: do neuer lynne.

To thee do cry: the mighty spirites,
The Cherubins all dayes and nights:
And Ceraphin: doth neuer celle:
Thy louely laudes full out t'expelle.

And thus they crye: in sweete accord,
O holy, holy, holy Lord:
Thou art of hosts: the guyde and baote,
Thou Lord thou God of Sabbaoth.

Thy maiesty and power of hoste,
Do spred the heuens in glory most:
The earth is fylde: with thy great fame,
With thy great power: and glorioust name.

Thapostles gard so glorioust,
Extoll thy name most precious:
Which haue by dedes of worthinesse,
Set forth thy prayse and noblenes.

The

The Godly band: of prophets wyse,
To prayse thée God: they whole deuise:
Which haue declard: thy holy will,
From age to age: for euer still.

The Martyrs meeke: of army stronge,
Which spent theyr blond: for thee so longe:
Do glorifye: thy blessed name,
And prayse thee Lord: thou most of fame.

The holy church: through woorld so wyde,
Do knowledge thee: the Lord and guyde:
They do confesse: thy power and might.
And knowledge thee: eche day and night.

The father God: eternally:
Of power so great: and maiestye:
That rulst and dwellst: in heauen aboue,
As father, God: which dost vs loue.

The church euen so: most faythfully,
Confesse in truth: and vnitye:
That Tower of strength: that holy one,
Thy honorable: only sonne.

The holy church: confesseth eke,
The holy spirite: in fayth alyke:
O blessed God: our harts enspyre,
Thou holy Ghost: thou comforter.

Thou art O Christ: of glory kyng,
And beame most bright: so glitteringe:
Thy hart so kinde: is knowne to all,
Thou diedst for man: ta rid his thrall.

Of Father God almighty thone,
Thou art O Chryst ave lasting sonne:
Begot before the worlds were made,
Of els of earth: foundation layde.

When thou diddst take that worke on thee,
Mankynd to bring to liberty:
The Virgines wombe: thou diddst accept,
Nor it abhorrdst: nor it reiect.

When thou hadst slayne: of death the darte,
Of Sathans power: and hell the smarte:
The heauenly gates: thou opendst free,
To all that did: beleue on thee.

On Gods right hand: thou sittest full nye:
In equall power: and maiestye:
With father God: in like accorde,
In heauen thou syttst: O Chryst our Lorde.

We do beleue: when th'end shalbe,
That thou shalt come in maiestye:
Where thou shalt sit: as iudge to deeme,
Both quicke and dead: as thee beseeme.

Helpe thou therfore: thy seruants true,
Whith thee do pray: with harts moste due:
Which thou redemdst: of hart so good,
With sheding out: thy precious blood.

Wyth thy good sayntes: make them to be,
So numbred whole: in company,
That they may ioy: in glory full:
From earth, from sinne: most clene difcull.

By

By thy good grace thy people saue,
O Lord they helpe in thee they haue:
They put themselfs to thy god charge.
O blesse thou God: thyne heritage.

Direct thou them in thy right way,
And gouerne them to thée we pray:
And lift them vp: for euer still,
Exalt them hye by thy good will.

We thee O Lord do magnify,
Still day by day continually,
As so O God most due it is,
We should not be therto remisse.

Thy worship asketh the same of vs,
It is so good so bounteoule:
Thy name to prayse we do entend,
For euer world without end.

This day preserue our harts within,
And kepe O God, our soules from sinne:
Vouchsafe O Lord to kepe vs pure,
In thy good lawes our liues allure.

Haue mercy Lord on vs, we call,
Haue mercy still vpon vs all,
Without the whych we cannot stand,
We clayme the strength of thy good hand.

Let mercy light on vs O Lord,
We trust in thee: with one accord:
We do thus craue most earnestly,
As we do put our trust in thee.

In thée O Lord : I haue my truſt,
In thée my hope : and helpe ſo iuſt:
Beholde O God : I ſtand to thée,
Then let me not : confounded bée.

The ſong of the three Children.

Quire. * *Prayſe ye the king of kinges,*
Bleſſe ye the Lorde of fame:
For euer prayſe : and magnifie,
His bleſſed holy name.

Rectors. O Angels hie of God,
The Lord your ornament:
Ye heauens ſo clere: & waters eke,
Aboue the firmament.

Quire. * Prayſe ye the kyng of kynges,
Bleſſe ye the Lord of fame:
For euer prayſe : and magnifie,
Hys bleſſed holy name.

Rectors. O all ye powers of God,
Ye ſunne and moone alſo:
Ye ſtarres of heauens: ye ſhowres & dewes,
The Lordes rough wyndes that blow.

Quiere. * Prayſe ye the kyng of kynges,
Bleſſe ye the Lord of fame:
For euer prayſe : and magnifie,
Hys bleſſed holy name.

Rectors. O fyre and parchyng heate,
Ye winters, Sommers all:
Ye dewes and frostes: ye frostes and cold,
Ye snowes and Yse that fal.

Quiere. * Prayse ye the kyng of kynges,
Blesse ye the Lord of fame:
For euer prayse: and magnifie,
Hys blessed holy name.

Rectors. O nights and dayes so bright,
Ye lights, and darkenes dimme.
Ye lightnings cloudes, and earth so round,
Extoll and laude ye him.

Quiere. * Prayse ye the kyng of kynges,
Blesse ye the Lord of fame:
For euer prayse: and magnifie,
His blessed holy name.

Rectors. O hils and mountaynes great
Grene thyngs on earth that growe:
Ye wels and springs, ye Seas and floods,
And whales in deepes by low.

Quiere. * Prayse ye the kyng of kynges,
Blesse ye the Lord of fame:
For euer prayse: and magnifie,
Hys blessed holy name.

Rectors. O all ye fethred foules,
Ye beasts and herds abroade:
O ye the sonnes of mortall men,
O Israell prayse the Lord.

Quiere. * Prayse ye the king of kings,
Blesse ye the Lord of fame:
For euer prayse: and magnify,
his blessed holy name.

Rectors. O priests of God aboue,
And seruants true of hys:
Ye spyrites and soules of righteous men
Extoll the Lord of blisse.

Quiere. * Prayse ye the kyng of kings,
Blesse ye the Lord of fame:
For euer prayse: and magnify,
His blessed holy name.

Rectors. O men of hart so meeke,
And holy soules in mynde.
O Anani, and Azari,
And Michaell so kynde.

Quiere. * Prayse ye the king of kings,
Blesse ye the Lord of fame:
For euer prayse: and magnify,
His blessed holy name.

Benedictus

Benedictus.

O Blest be God: of Israell,
The Lorde: guide: we know full well
He visited: hys people all,
He them by grace: redeemd from thrall.

And raisde he hath: saluation,
Most mighty now: for vs eche one:
Of Dauids flocke: so vertuous,
His seruauntes line: and noble house.

As he dyd speake: in tymes of olde,
By holy Prophetes: mouthes so tolde:
Which were his will: to vtter than,
And haue bene since: the world began.

That we should be: in fredome quite,
And saued be: from ennies spite:
To scape the handes: and cruell hate,
Of all the men: that vs do hate.

The mercy plight: to fathers sage,
To them performe: from age to age,
And eke recount: hys noble acte,
To call to minde: hys sacred pacte.

His othe to kepe: so sworne and plight,
To Abraham: our fathers right:
Which be in tyme: so bounteous,
Would ill performe: and geue to vs.

That we so rid: from ennies handes,
From cruell yoke: of combrous bandes:
Myght serue hym styll: in ioyfull cheare,
Without all griefe: all care and feare.

In holines and righteousnes,
So hym to serue: in stableness:
Before hym thus: all doyde of strife,
To passe all dayes: of this our life.

And thou good child: shalt have the name,
Of Prophet great: most chiefe in fame:
For thou shalt go: before Gods face,
To shew before: hys wayes of grace.

To geue vnto: his people sone,
To knowledge healthes: saluation:
This health to shew: the grace of his,
For all theyr faultes: and sinnes remisse.

Through mercy great: and tender loue,
Of God the Lord: that raignes aboue:
Wherby the day: that spring from hie,
Vs visited: so ioyfully.

Them lyght to geue: that placed bée,
In darkenes great: and miserie:
And eke in shade: of death no lesse,
And guide our fete: in wayes of peace.

¶ *Magnificat.*

My soule the Lord: doth magnifie,
Who shewth his power: so mightely,
Thus hath he done: by his gret might,
Of onely grace: that he hath plight.

Also my spryte: both day and howre,
Reioyceth in God: my sauiour:
Not me my selfe: but thée O Lord,
I do extoll: in hartes accord.

For

For he hath thus: regarded mée,
His handmayd true: of low degrée:
Whose poore estate: and simple house,
He doth accept: so bountrous.

And now behold: the kyndreds all,
Shall me henceforth: right blessed call:
So thou hast sayd: by thy good worde,
As aungels voyce: doth well recorde.

For he that is: most mighty tride,
Hath me set vp: and magnified:
By his god grace: he doth the same,
For holy is: his worthy name.

And mercy great: that he doth beare,
Is shewd to all: that do hym feare:
On kinredes all: by him alone,
He helpes vs now: and hearth our mone.

Wyth hys good arme: he strength hath shewd,
And scattred cleane: the proud and lewd:
In their conceiptes: and fansies vayne,
This is our God: that still doth raigne.

The mighty volume: from seat he threw,
And humble hartes: exalted due:
Thus God hath done: by power so hie,
The worldly riche: full low do lie.

The hungry soule: he filde in all,
Wyth eche good thyng: so liberall:
The riche in wealth: wyth all their ray,
With empty handes: he sent away.

Remembring still: hys grace that fell,
Hys seruaunt holpe: good Israell:
Which promisd was: our fathers gray
And Abraham: hys seede for aye.

Nunc dimittis.

LOrd now thou lettest: thy seruaunt go,
To peacefull rest: thou good art so:
Thy loue to me: thou doost afforde
Accordyng thereto: thy holy worde.

For these my eyes: saw happely,
Health long desird: so earnestly:
Thy sauing health: thou geuest alone,
My eyes haue seene: saluation.

Which thou hast thus: prepard aright,
Before thy flock: and peoples sight:
Theyr eyes do see: thy louing entent,
And goodnes great: which thou hast sent.

To be a light: to Gentels all,
To lighten them: that lye in thrall:
That thy good flocke: in loy may dwell,
To glory great of Israell.

Grace before meate.

MOst louing Lord: to thee we cry,
All vs to blesse: our borde be nye:
Thy giftes to vse: in this repast,
No spoyle to make: hereof in waste,
And that our want: while we do tyll,
Our hart and tong: expresse none euell.

Grace after meate.

PReserue vs Lord: which all hast wrought,
As thou of loue: vs all hast bought:
Refresh our soules: with goodly feare,
For these good giftes: kind hart to beare:
Our tyme to spend: each day by day,
At our liues ende: reioyce we may.

Qui-

Quicunque vult.

WHo saued will be: before all thinges,
He must true fayth: fast hold in all:
Which safe & sound: who keyth it not
Without all doubt: he perish shall.

This is the fayth: calde Catholike,
Euen through the world: full out so sainde:
To serue one god: in Trinitie:
In Trinitie: but one so nainde.

Confounding not: they? persons three,
Their substance sundred cannot be:
The father, sonne: and holy goste,
Be diuers yet: in persons three.

The godhed yet: of them all one,
Of father, sonne, and holy Spy?te:
They? glory lyke: their maiesty,
All one eternall, is aright.

The father such: the sonne is such,
The holy goste: is such a lyke:
The father hie: the sonne euen so,
The holy goste: vncreat eke.

The father god: the sonne the lyke,
Incomp?ehensible they be all:
Eternall god: eternall sonne,
The holy goste eterne we call.

Yet they not three: eternals be,
But one they stande: eternally:
Not three distinct: in power or tyme,
But one all whole: in vnitie.

The father bouge: of power he is,
The ſonne, the holy ghoſt euen ſo,
Not thʒée almightes ſo be ſayde,
But one almighty knowne no mo.

The father God: the ſonne is God,
The holy ghoſt: euen ſo is God
Not yet thʒee Gods: but one is God,
In all the wo3ld: ſo long and b3oade,

The Father Lo3d: the Son is Lo3d,
The holly Ghoſt: is truely Lo3ds,
Not yet thʒée Lo3ds: but one is Lo3d
We ſay and ſinge: in true acco3d.

As we ech perſon: God and Lo3d,
We bid by Chʒiſtian truth to name:
Fo3bidden ſo: we be by layth,
thʒée gods o3 els: thʒée lo3ds to frame.

The Father made of none: no3 bo3n,
Of none begotten well we knowe:
The ſonne of God: alone not made:
No3 created, begotten thoughe.

The ſpʒite is iuſt: of God and ſo
Of Chʒiſt not got: pʒoceding yet:
One Father ſo: one ſon, one ſpʒite,
Not thʒiſe in name: theſe perſons ſet.

In Trinity: not one before,
No3 yet behynde: mo3e great o3 leſſe:
Theſe perſons thʒée: all equall be,
Eterne a like: we muſt confeſſe.

So

So that in all: this vnity:
In trinity: I say agayne:
The trinity in vnity,
We must adore: as one full playne.

Who saued will be: most rightly inge
The Trinity: forsooth euen thus:
And helth eke aske to think ỹ Christe,
Incarnate was: made flesh for vs.

For this is fayth: both right & sounde
That we beleue and iust confesse:
That Jesus Christ: the sonne of God
Is God and man: our Lorde no lesse.

Of God his substaunce, God begot,
Before the worlde: was made in sight
And man he is. of Paryes flesh,
His mother hym: in world so dight.

He perfect God: and perfect man:
Of soule with reason most indued:
Of humayne flesh: subsistyng is,
By whome our nature was renued.

Christ equall is: in Deity,
To God so great: his father iust:
Yet greater he: and Christ the lesse,
For birth in manhoode so discust.

Who though he be: both God & man,
One Christ he is: in deede not two:
To flesh his godhed did not chaunge,
But taking flesh: on godhed so.

Of substance whole: he is tonmixte,
By person yet: he is but one,
As soule wyth wit: and flesh one man
One Christ is so: both God and man

Who suffred death: for all our health,
And downe he went in spyte to Hel:
He did yet ryse: from death agayne,
The thyrd day iust as scripture telth.

To Heuen he stied: and there he sitth
On gods right hand: which mighty is
from whence he shall: return to iudge
The quick and deade: all right I wis

And when he comth: all men shal ryse
In bodies dead: reuined agayne:
And geue they shall: accompt full due
of al their thoughts: & workes so plain.

And they that haue done good I saye,
Shall enter sure to life eterne:
And they that haue done euill, to fyre
To darknes call: that is externe.

This is the fayth: most Catholike,
Which any man, if it mistake:
And faythfully doth not beleue,
No wight him saued: once can make.

Veni.

Veni creator.

COme holy Ghost: eternall God,
Which dost from God procede.
The father first: and eke the sonne,
One God as we do reade.

Oh visite thou: our minds and harts,
Thy heauenly grace inspire:
That we in truth: and godlinesse,
May set our whole desire.

Thou art O spirite: the comforter,
In woe and hard distresse:
The heauenly gift: of God so highe,
Which tongue cannot expresse.

Thou fountayne art: and liuely spring,
Of ioy celestiall:
The fyre so bright, the loue so cleare,
and vnction spirituall.

For thou in gifts: art manifold,
Whereby Christs church doth stand:
And wrightst thy loue: in faythfull hartes,
The power of God hys hand.

And like as thou: hast promise made,
Thou geuest the speach of grace:
That through thy helpe: the prayse of God,
May sound in euery place.

O holy Ghost: to moue our wits,
Sende downe thyne heauenly light:
Inflame our harts: our God to serue,
With loue both day and night.

Our weaknes strength confyrme vs Lord,
Both feble faynt and fraple:
That nether flesh, the world, ne deuill,
In vs do once preuayle.

Put backe from vs our enemies,
And graunt that wé obtayne:
Swéete peace of hart with God and man,
From grudge and proude disdayne.

And graunt O Lord, O leader sure,
That we by thé as guide:
May safe eschue the snares of sinne,
From thé no tyme to slyde.

And plenty Lord of thy good grace,
Graunt vs we humble pray:
Be thou our ioy and comforter,
To scape that dreadfull day.

Of stryfe and foule dissention,
O Lord dissolue the bands:
And knit the knot of peace and lone,
Through out all Christen lands.

Graunt vs O Lord through thé t'aknow
The Father most of might:
That we of his beloued sonne,
May sure obtayne the sight.

And that with perfect stable fayth,
We mought acknowledge thé:
The spryte of them of both I say,
One God and persons thrée.

Be

Be laude to God the father hye,
And God his sonne prayse ye:
Be prayse to God: the holy spryte,
One God in Trinity.

Pray we that Christ the sauiour,
Vouchsafe his spryte to send:
To all which true: profesſe his name,
Till all the world doth ende.

THe 150. beyng the last Psalme, is a serious and earnest iuuitation to the prayses of God: and so most agreably placed, as last to knit vp the ende of all that is treated in the fiue seueral bookes of Psalmes so deuided by the Hebrues. In whiche fiue bookes bee insparsed abroad matter of *Prophecy* of Christ and hys church, of *History*, of *Doctrine*, of *Instruction*, of *Inuitation*, of *Exhortation*, of *Reformation*, of *Insultation*, of *Consolation*, of *Gloriation*, of *Innocation*, of *Obsecration*, of *Meditation*, of *Patience*, and such lyke. So that all breath, voyce, and sound of worde, sunge, sayd, or thoughte, should tende wholy in the ende, to prayse the Lorde, whych is the first, the mydst, and finall worke, and sacrifice, wherunto all should be referred. Furthermore because in the thyrd, fourth, and fifth verses, onelye musicall instrumentes be recyted, lest they should be but bare instrumentes wythout distinction, or signification of sound, in them be added for supplement, the three appropriates ascribed to God in Trinitie, as *Power* and *Authoritie*, whereby all thynges were created and wrought *Wysdome* and *Prouidence*, wherby all thynges be iustly gouerned and ruled.

Goodnes and *Bountie*, wherby all thinges be preserued, from whence procede all graces and giftes both bodely and ghostly.

Thus this Pſalme whych is the laſt beyng conformable to that whych is the firſt, which is alſo tracted by certayne Triades deſcribyng the felicitye of man doth reſemble, the ſame not onely by Triades of verſe but alſo by thys Triade included in myſtery, thoughe not expreſſely: So determinyng the chiefe and laſte woorke, that thys bleſſed man ſo deſcribed in all the courſe of hys lyfe ſhould meditate, which acte in the next lyfe he ſhall moſt perfectly do and performe.

Therfore the Chaunter is not vntymely broughte in for freſher remembraunce to proclayme once agayne hys ioyfull *Alleluya*, to ende therin to the glorye of God in Trinitie, the *Father*, the *Sonne*, and the *Holy Ghoſt*, to whome be all honour, glory, and praiſe euerlaſtingly, *Amen*.

¶ *For the Coniunction of Pſalmes and tunes.*

FIrſt ye ought to conioyne a ſad tune or ſong, with a ſad Pſalme, And a ioyfull tune and ſonge wyth a ioyfull Pſalme, And an indifferent tune and ſong, with a Pſalm which goeth indifferently.

Pſalmes of ioy be ſuch as be conſtitute in the third and fift place of Athanaſius table, which be Pſalmes conſolatory, and of thankeſgeuyng with theyr Coniugates. Sad Pſalmes be ſuch as be ſet in the fourth common place, as Deprecatory, and Interpellatory. Indifferent be ſuche as be in the firſt and ſecond place, as Prophetical, or ſuch as do teach and exhort, and ſuch alſo as be mixte containyng diuers of the ſayd fiue places: For a difference of tunes & ſonges in this triple nature and diuerſitie be vſed, the thre charectes of the thre common accentes, as the ſharp accent to ioyfull ſonges and tunes, The graue accent to ſad, The circumflect accent to indifferent. Not yet by this meanyng to preſcribe a rule to preiudice any mans peculiar ſpirit or eare, for as there be diuerſities of taſtes in mens palates: So bee there in mens ſpirites, and ſo alſo in theyr eares. For what Pſalme or ſonge, one mans ſpirite ſhall iudge graue and ſad, ſome other ſhall thinke it pleaſaunt. And what one mans eare ſhall thynke pleaſaunt, another ſhall

iudge

iudge it lower and leuere. And therefore in this diuerſitie. I leaue it to euery mans ſpirite as God ſhall moue hym: and to euery mans eare, as nature ſhall fraine hym. I ſet thys onely in example, for that it ſo agreed to my vnderſtandyng inwardly, and to myne eare outwardlye. But ſuch copulations would there be in Pſalmes and ſonges who can attayne to that grace, Omne tulit punctum. &c. which Dauid expreſſed and obſerued, who was a Chriſtian deuine in ſpirite, a perfecte Poete in hys Metre, and an expert muſicio in ordering of his inſtruments, and ſetting of his tunes agreably.

¶ Fiue bookes of Pſalmes according to the Hebrues.

The. 1. from the. 1. pſalme vnto the 41.
The. 2. from. 42. vnto. 72.
The. 3. from. 73. vnto. 89.
The. 4. from. 90. vnto. 106.
The. 5. from. 107. vnto. 150.

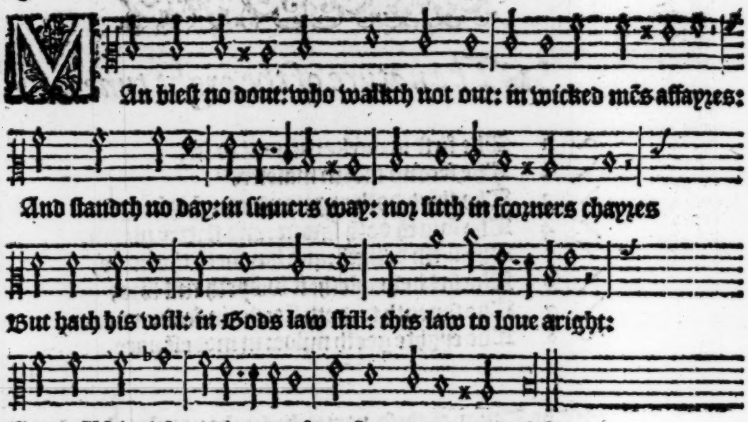
And they haue in the end, eyther Fiat, Fiat, or els Amen, Alleluya.

The nature of the eyght tunes.

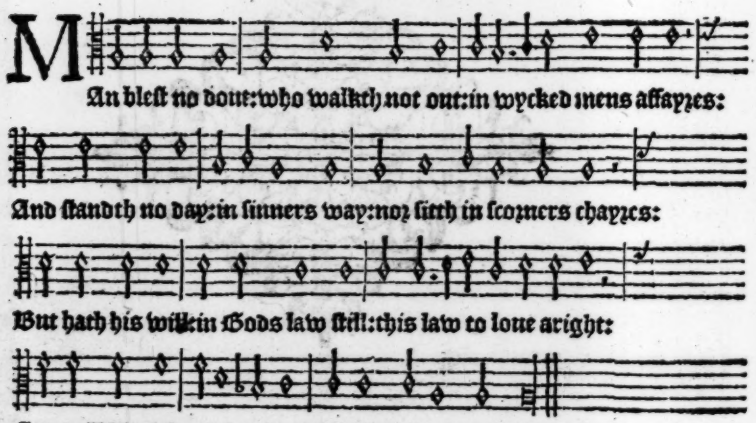
1 The firſt is meke: deuout to ſe,
2 The ſecond ſad: in maieſty.
3 The third doth rage: and roughly brayth.
4 The fourth doth fawne: and flattry playth,
5 The fyfth deligth: and laugheth the moze,
6 The ſixt bewayleth: it weepeth full ſoze,
7 The ſeuenth tredeth ſtoute: in froward race,
8 The eyghte goeth milde: in modeſt pace.

The Tenor of theſe partes be for the people when they will ſyng alone, the other parts, put for greater queers, or to ſuche as will ſyng or play them priuately.

The Meane.

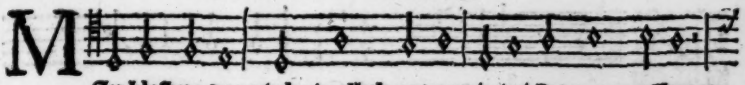


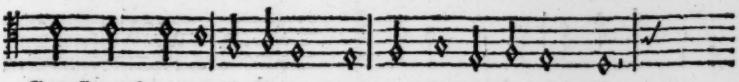
The Contra tenor.

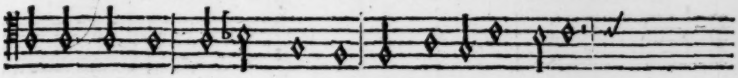


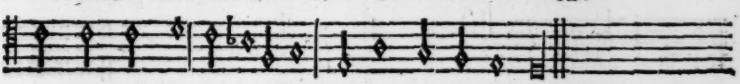
The

Tenor.

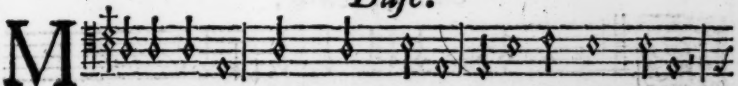

M
An blest no dout: who walkth not out: in wicked mens assayres,

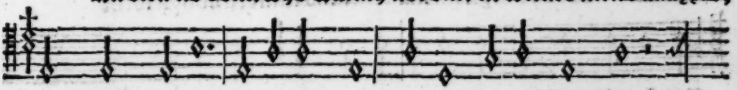

And standth no day: in sinners way: nor sitth in scorners chayres.

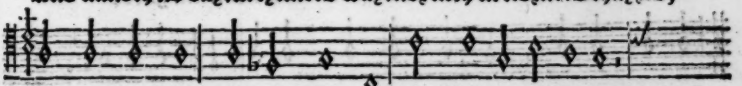

But hath hys will: in Gods law still: this law to loue aryght:

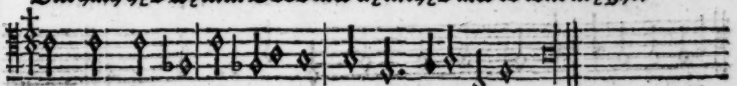

And will him vse: on it to muse: to keepe it day and night.

Base.

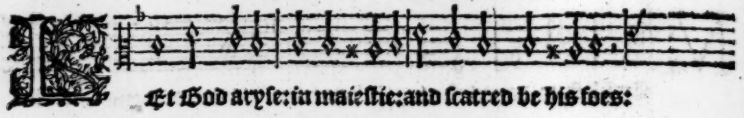

M
An blest no dout: who walkth not out: in wicked mens assayres,


And standth no day: in synners way: nor sitth in scorners chayres,

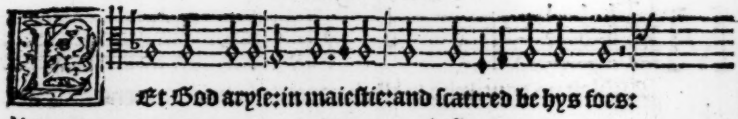

But hath hys wyll: in Gods law styll: thys law to loue aryght:


And will him vse: on it to muse: to keepe it day and night.

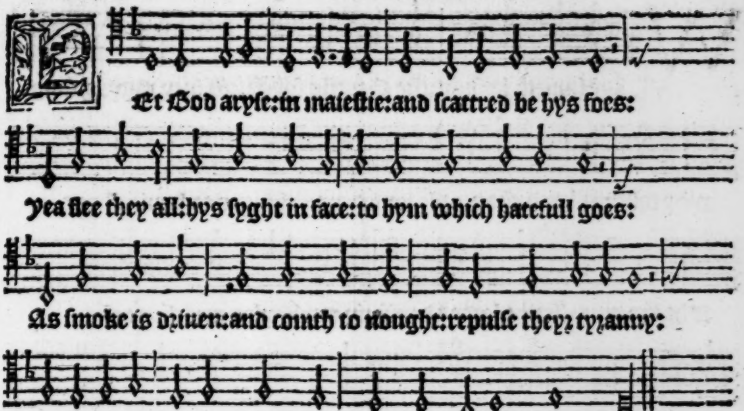
Meane.



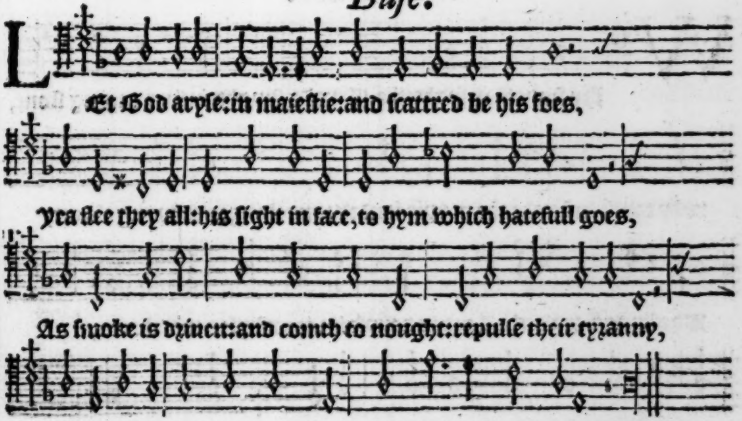
Contra tenor.



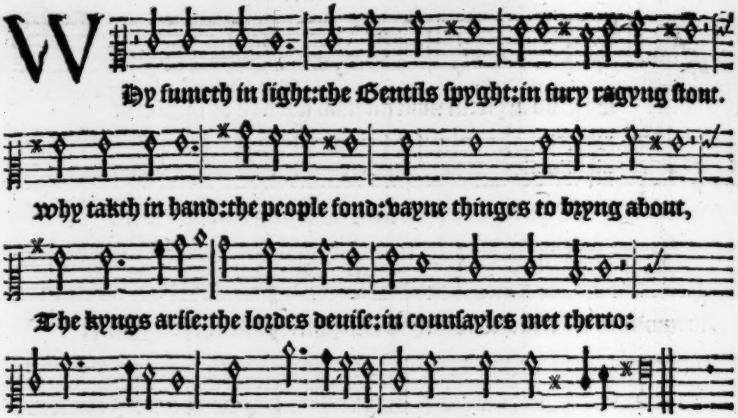
Tenor.


Et God aryſe: in maieſtie: and ſcattred be hys foes:
Yea flee they all: hys ſyght in face: to hym which hateſull goes:
As ſmoke is dryuen: and comth to nought: repulſe theyr tyranny:
At face of fyre: as waxe doth melt: gods face the bad mought fly.

Baſe.


Et God aryſe: in maieſtie: and ſcattred be his foes,
Yea flee they all: his ſight in face, to hym which hateſull goes,
As ſmoke is dryuen: and comth to nought: repulſe their tyranny,
At face of fire: as waxe doth melt: gods face the bad mought fly.

Meane.



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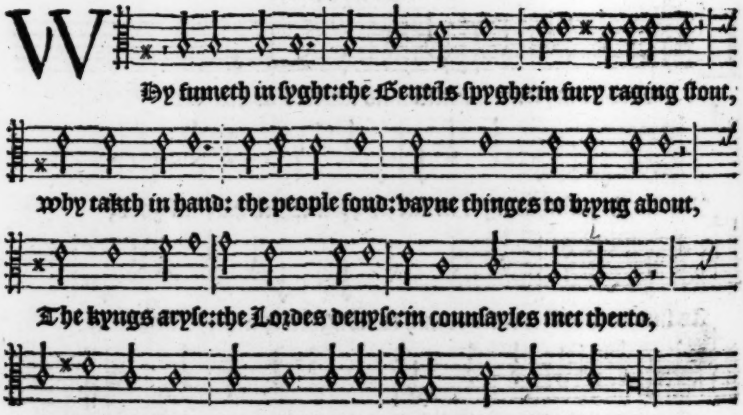
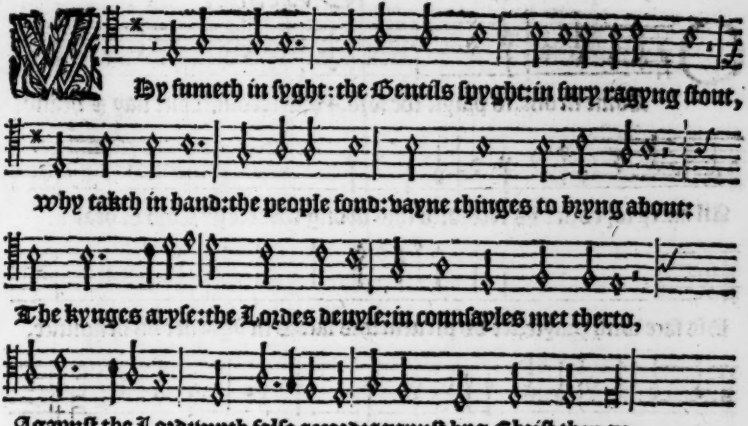
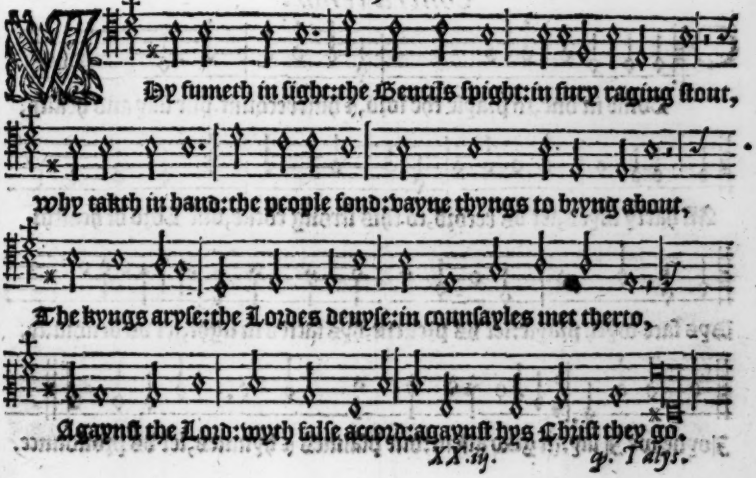


The third Tune.

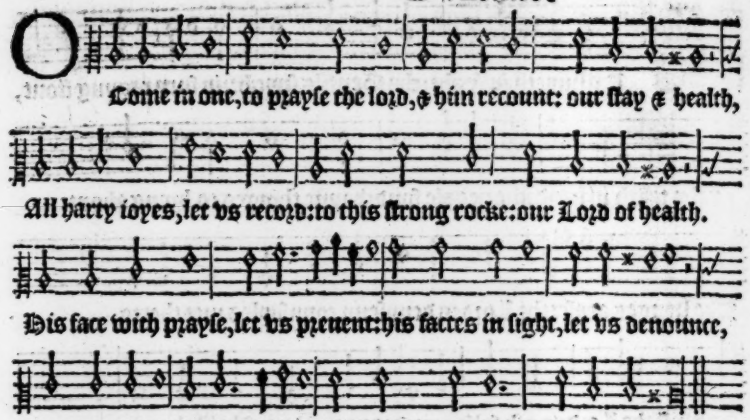
Tenor.



Baſe.



Meane.



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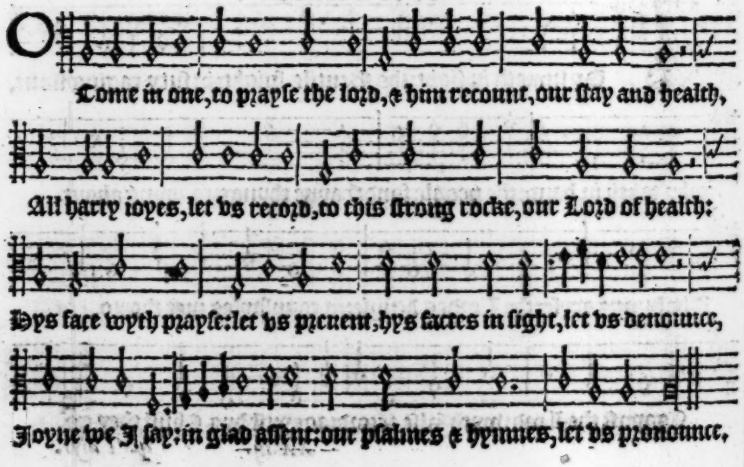
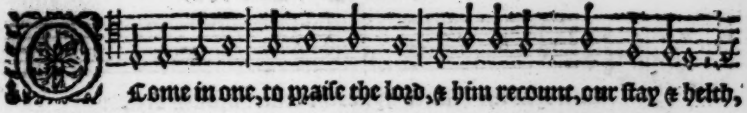
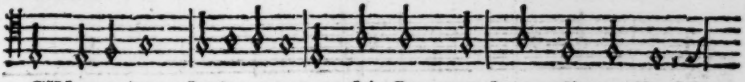


The fourth Tune.

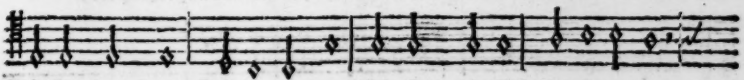
Tenor.



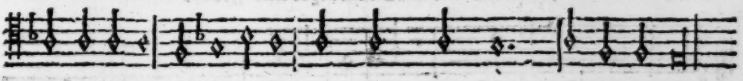
Come in one, to praise the lord, & him recount, our stay & helth,



All harty ioyes, let vs record, to this strong rocke, our Lord of health,

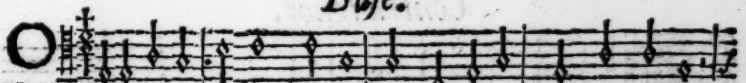


His face with prayse, let vs preuent, his factes in sight, let vs denounce,

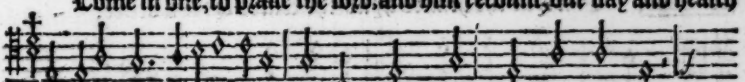


Ioyne we I say, in glad assent, our psalmes and hymnes, let vs pronounce

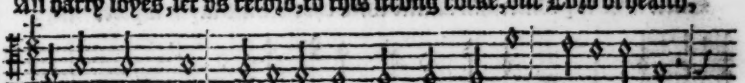
Base.



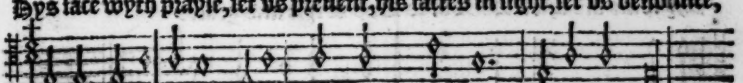
Come in one, to praise the lord, and him recount, our stay and health



All harty ioyes, let vs record, to this strong rocke, our Lord of health,

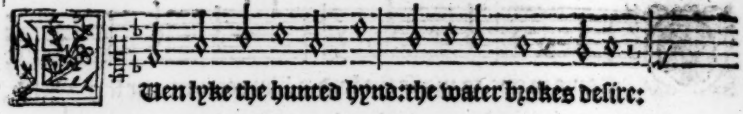


His face with prayse, let vs preuent, his factes in sight, let vs denounce,

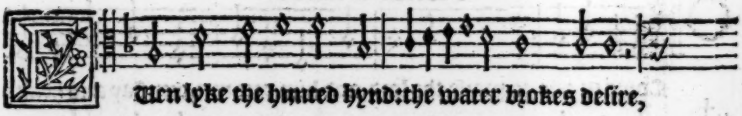


Ioyne we I say, in glad assent, our psalmes & hymnes, let vs pronounce.

Meane.

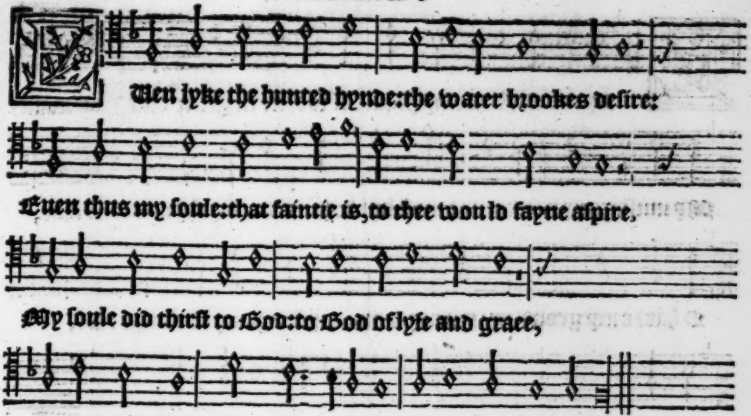


Contra tenor.



The fift Tune.

Tenor.



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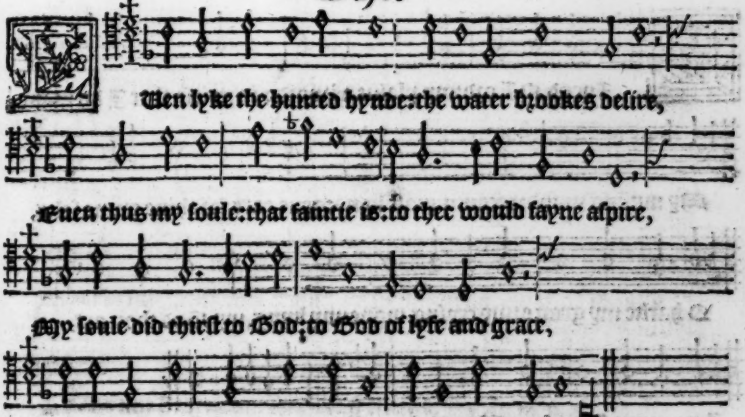
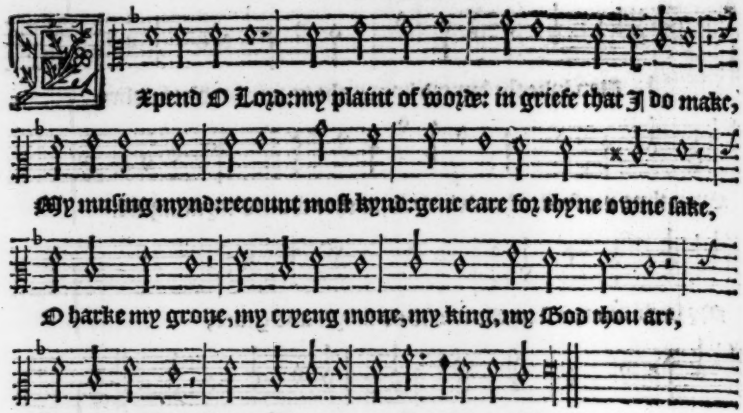


Meane.



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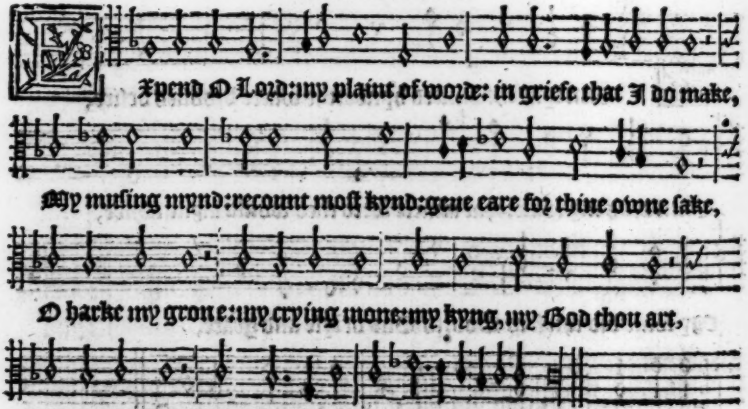
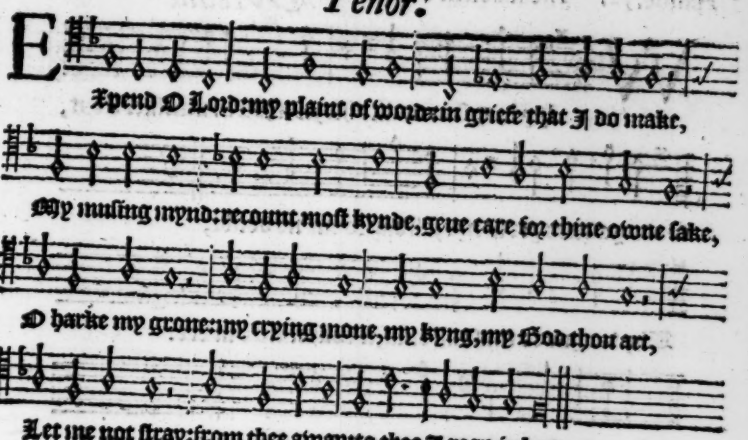


The sixt Tune.

Tenor.



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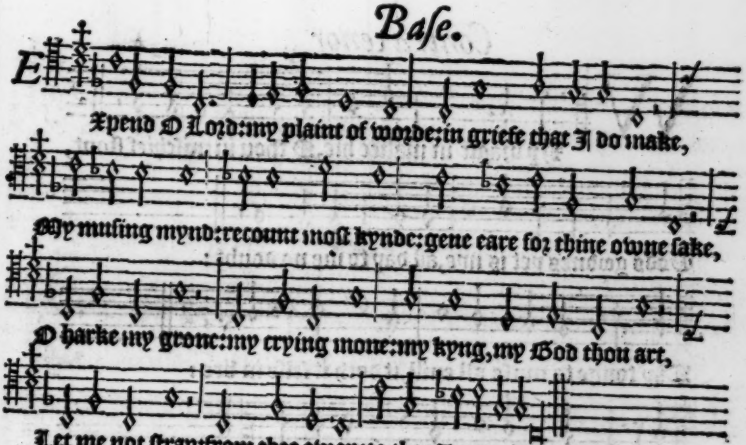

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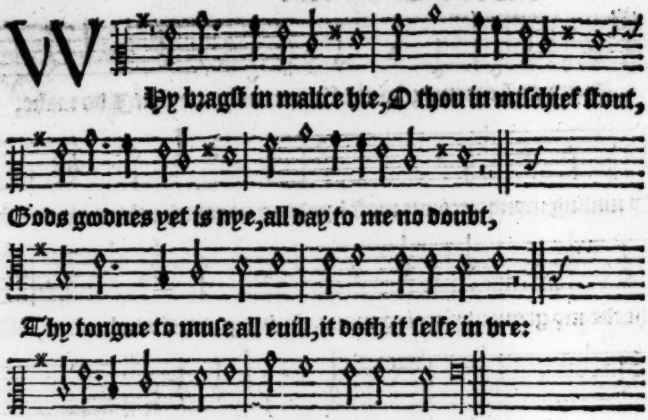

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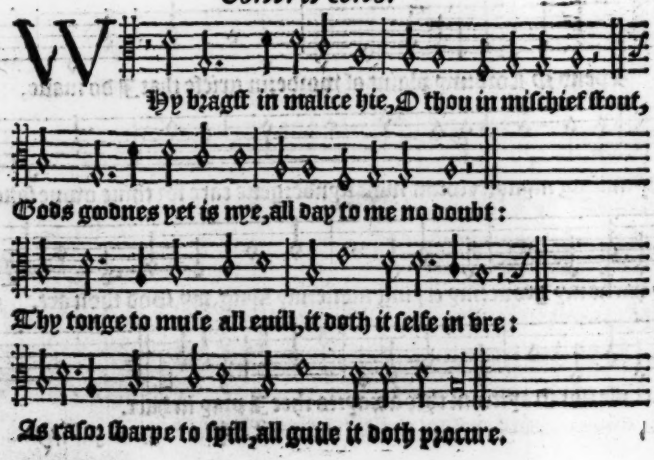

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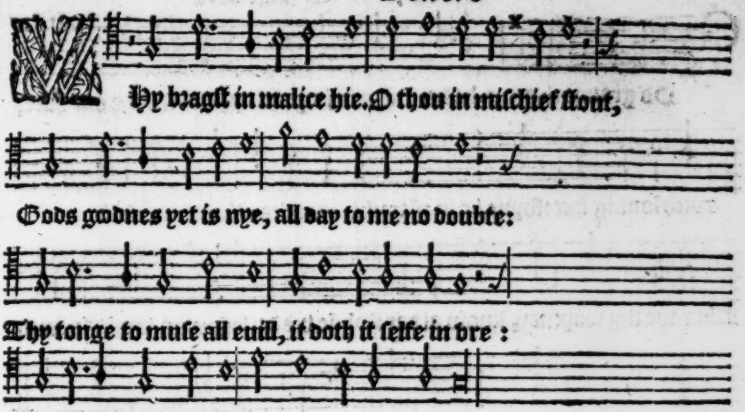
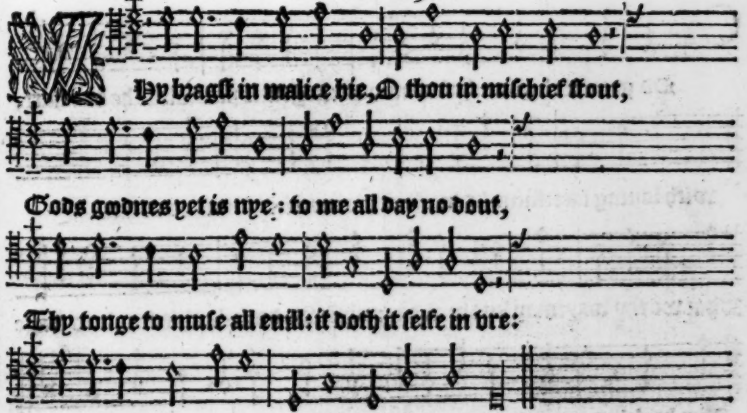
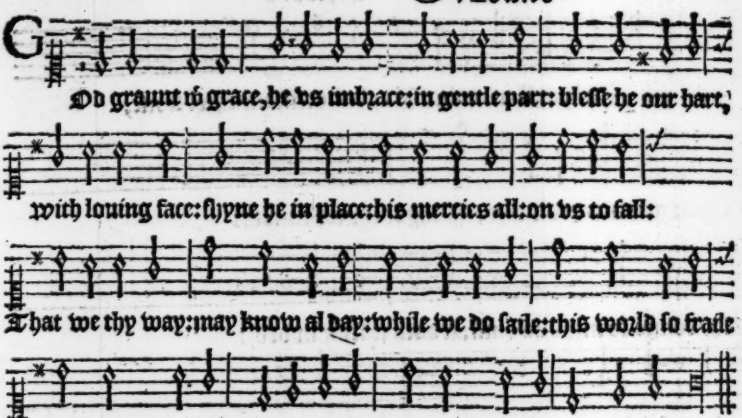

Why bragſt in malice hie, O thou in miſchief ſtout,
Gods goodnes yet is nye, all day to me no doubte:
Thy tonge to muſe all euill, it doth it ſelfe in bre:
As razor ſharpe to ſpill, all guile it doth procure.

Baſe.


Why bragſt in malice hie, O thou in miſchief ſtout,
Gods goodnes yet is nye: to me all day no dout,
Thy tonge to muſe all euill: it doth it ſelfe in bre:
As razor ſharpe to ſpill, all guile it doth appeare.

Meane



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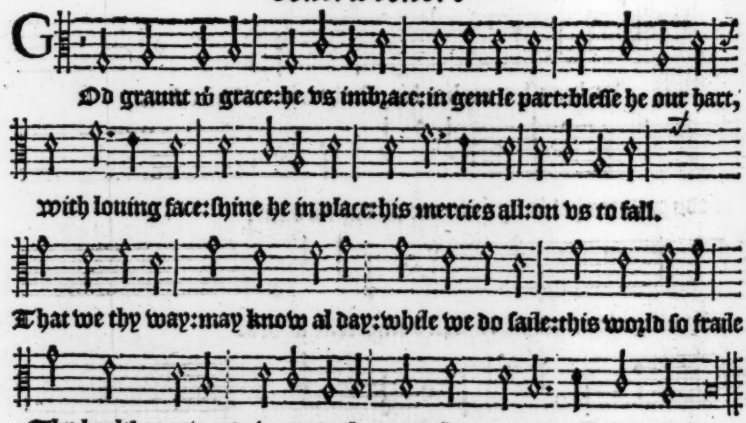
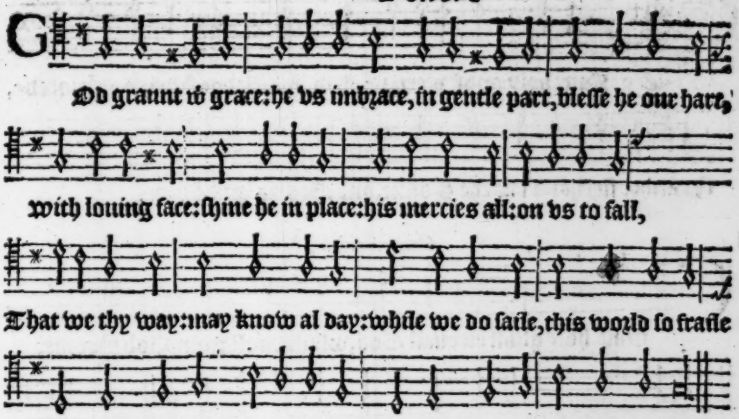
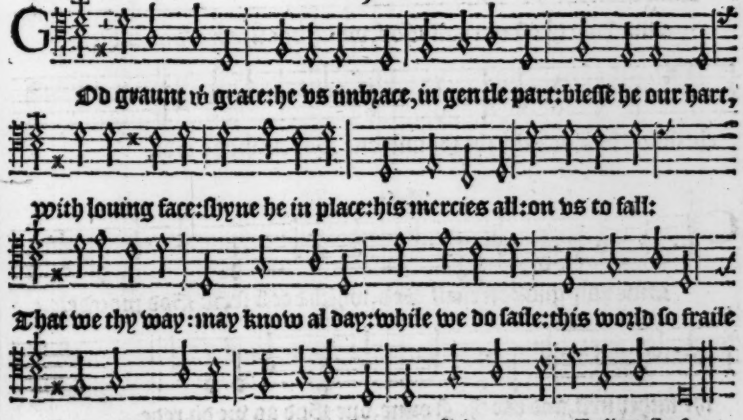


Tenor.


God graunt vs grace: he vs imbrace, in gentle part, bleſſe he our hart,
with louing face: ſhine he in place: his mercies all: on vs to fall,
That we thy way: may know al day: while we do laſte, this world ſo fraile
Thy healthes reward: is nye declard: as playne as eye, all Gentils ſpy.

Baſe.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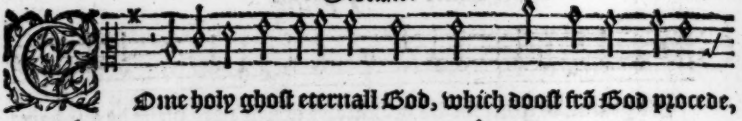
with louing face: ſhyne he in place: his mercies all: on vs to fall:
That we thy way: may know al day: while we do laſte: this world ſo fraile
Thy healthes reward: is nye declard: as plaine as eye: all Gentils ſpy.

Meane.



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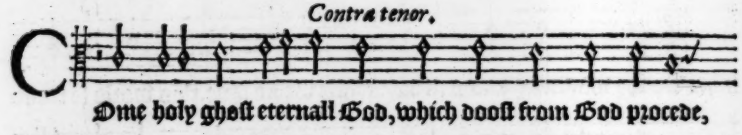

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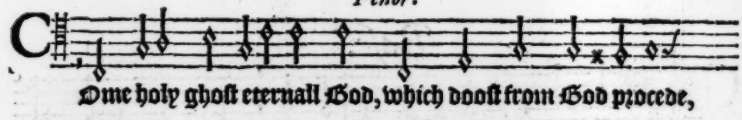

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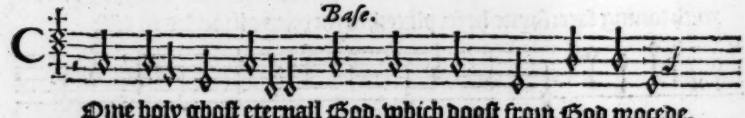

q. Talys.

65 All landes be due to thée
85 Against thy laude
92 A ioyfull thyng it is
103 Arise my soule.
119 A right vp man.
137 At waters sides.
145 Arise I will.
43 Ah iudge me God.

B.

40 By silent watch.
72 Beklow O God.
86 Bow downe thyne eare.
101 Both mercy méke.
124 But God himselfe.

C.

136 Confesse and prayse.
Come holy ghost.

D.

9 Due thankes with song.

E.

5 Expend O Lord.
37 Ensue thou not.
127 Except the Lord.
42 Euen like in chase.

F.

59 From all my foes.

G

20 God graunt he heare.
34 Geue thankes I will.
48 Great is the Lord.
55 Geue eare O God.
57 God pity me.
67 God graunt with grace.
82 God standth in midst.
87 God highly loue.
89 Gods mercies all.
129 Great griefe I haue.

H.

11 Helpe Lord so hie.
13 How long wilt thou.
17 Heare thou the right.
36 Here playne do ye sée. *
51 Haue mercy God.
56 Haue mercy God.
57 Haue mercy God.

I.

11 In Lord so great.
18 I will loue thée.
31 In thée O Lord.
34 I will geue thanckes.
36 In midst of euil más hart.
39 I full decréd.
58 If iust your mynd.
75 In Iury God is knowen.
116 I loued haue the Lord.
130 In déepe excesse.
138 I will O Lord.

L.

26 Lord iudge my déde.
30 Lord thée all whole.
68 Let God arise in maiestie.
134 Lo ye all here.
Lord now thou lettest.

M.

1 Man blest.
22 My God, my God.
45 My hart breakth out.
61 My crying heare O God.
71 My trust O Lord.
78 My people kynde.

88 My louyng Lord.
108 My hart O God.
122 Moſt glad I was.
131 My hart prayd thinges,
My ſaule the Lord.

N.

81 Now ſing ye ioyfully.
115 No prayſe geue vs.
143 Now heare my ſute.

O.

3 O Lord how ill.
4 O God ſo hie.
6 O carpe not ſowre.
7 O Lord in thée.
8 O Lord our guide.
26 O God of truth.
25 O Lord to thée.
28 O Lord I cry.
32 O bleſt be they.
O happy they be.
38 O Lord to ſore.
43 O God eterne.
44 O God ſo good.
46 Our hope is God.
49 O heare ye out.
54 O ſaue me God.
60 O God thou hateſt.
63 O God to thée.
64 O heare me Lord,
70 O God to me.
73 O god is God to Iſraell.
79 O God fallen in.
83 O God our God.
84 O God of hoſtes.
90 O Lord thou haſt.
94 O God and Lord.
95 O come in one.
96 O ſing to God.
100 O ioye all men.
102 O Lord to thée.
104 O prayſe my ſoule.
105 O prayſe the Lord.
107 O prayſe the Lord.
109 O God my ioy.
118 O thanke and laud.
128 O bleſt is hée.
133 O come and ſée.
135 O worſhip thanke & praiſe
139 O God thou haſt.
140 O Lord moſt good.
141 O Lord I haue.
146 O thou my ſoule.
149 O ſing vnto the Lord.
150 O prayſe ye God.
O God we prayſe.
O bleſt be God.

P.

35 Pleade thou O Lord.
117 Prayſe duely the Lord.
147 Prayſe ye the Lord.
148 Prayſe ye the Lord.

R.

33 Reioyce in God.
66 Reioyce to God with ioy.
132 Remember Lord.

S.

62 Shall not my ſoule.
69 Saue me O Lord.
98 Syng ye all new.

The

T.

14 The fole hath fayd.
19 The heauens do tell.
21 The kyng wyth ioyce.
23 The Lord fo good.
24 The earth it is.
27 The Lord of myght.
41 That man is bleft.
47 Together clap ye handes.
50 The God of Gods.
53 The fole hath fayd.
77 To God to cry.
80 Thou fhepeheard kyng.
93 The Lord is kyng.
97 The liuyng Lord.
99 The Lord to raigne.
106 The Lord with thankes.
110 The Lord moft hie.
112 That man is bleft.
120 To God when I.
121 To heauenly hils.
123 To thée I lift.
144 The Lord be bleft.

V.

142 Vnto the Lord.

W.

2 Why fumme in fight.
10 Why ftandeth fo far.
15 Who Lord fhall byde.
52 Why boaft thy felfe.
52 Why bragft in.
74 Why art fo far.
75 We do confeffe.
91 Who vnder fence.
111 With all my hart I will.
114 When Ifraell frō Egipt.
125 Who ftickth to God.
126 What tyme the Lord.
Who faued will be.

Y.

29 Ye fonnes of God.
113 Ye feruants childrē meke.

The numbers be as the Hebrewes account them.

Vsus & vis Psalmorum in Athanasia.

120	AD dominum cum tri.		106	Confitemini domino.	2
25	Ad te domine leuaui		107	Confitemini domino.	3
28	Ad te domine clamaui.		118	Confitemini domino.	4
123	Ad te leuaui.		136	Confitemini domino.	5
29	Afferte domino.		16	Conserua me.	
78	Attendite populo.		116	Credidi propter.	
49	Audite hec omnes.		4	Cum inuocarem.	
1	Beatus vir.		130	De profundis.	
32	Beati quorum.		22	Deus deus meus.	
41	Beatus qui intelligit.		44	Deus auribus.	
112	Beatus vir qui.		46	Deus noster.	
119	Beati immaculati.		50	Deus deorum.	
128	Beati omnes qui.		54	Deus in nomine.	
34	Benedicam dominum.		60	Deus repulisti.	
85	Benedixisti.		63	Deus deus meus.	
103	Benedic anima.	1	67	Deus misereatur.	
104	Benedic anima.	2	70	Deus in adiutorium.	
144	Benedictus dominus.		72	Deus iuditium.	
92	Bonum est confiteri.		79	Deus venerunt.	
			82	Deus stetit.	
96	Cantate domino.	1	83	Deus quis similis.	
98	Cantate domino.	2	94	Deus vltionum.	
49	Cantate domino.	3	109	Deus laudem.	
19	Cœli enarrant.		116	Dilexi quoniam.	
9	Confitebor.	1	18	Diligam te.	
138	Confitebor.	2	110	Dixit dominus domino.	
111	Confitebor.	3	14	Dixit insipiens.	1
75	Confitebimur.		53	Dixit insipiens.	2
105	Confitemini domino.	1	39	Dixi custodiam.	

36	Dixit iniuſtus.		40	Expectans expec.
3	Domine quid.		81	Exultate deo.
6	Domine ne in furore.	1	33	Exultate iuſti.
38	Domine ne in furore.	2	68	Exurgat Deus.
7	Domine deus meus.			
8	Domine deus noſter.		87	Fundamenta.
15	Domine quis habitabit.			
21	Domine in virtute.		86	Inclina domine.
88	Domine deus ſalutis.		126	In conuertendo.
90	Domine refugium.		11	In domino confido.
102	Domine exaudi.		114	In exitu Iſraell.
131	Domine non eſt exalt.		31	In te domine ſperaui.
139	Domine probaſti.		71	In te domine ſpe.ne.
141	Domine clamaui.		66	Iubilate deo.
143	Domine exaudi.		100	Iubilate domino.
23	Dominus regit me.		35	Iudica domine.
24	Domini eſt terra.		43	Iudica me deus.
27	Dominus illuminatio.		26	Iudica me domine.
93	Dominus regnauit.			
97	Dominus regnauit exul.		146	Lauda anima.
99	Dominus regnauit iraſ.		147	Lauda Hieruſalem.
			113	Laudate pueri.
134	Ecce nunc benedicite.		117	Laudate dominum.
133	Ecce quam bonum.		121	Leuaui oculos.
59	Eripe me de ini.		122	Letatus ſum.
190	Eripe me domine.		135	Laudate nomen.
45	Eructauit cor.		147	Laudate dominum.
145	Exaltabo te Deus.		148	Laudate dominũ de cœl.
30	Exaltabo te domine.		150	Laudate dominus in ſan.
55	Exaudi Deus orationes.			
61	Exaudi Deus depreca.		48	Magnus dominus.
64	Exaudi Deus orationes.		51	Miſerere mei.
17	Exaudi deus iuſtitiam.		56	Miſerere mei de.
10	Exaudiat te Dominus.		57	Miſerere mei deus miſe.

89	Misericordias.	
101	Miam & iudicium.	
132	Memento domine.	
37	Noli emulari.	
62	Nonne deo.	
76	Notus in Iudea.	
115	Non nobis domine.	
124	Nisi quia dominus.	
127	Nisi dominus.	
47	Omnes gentes.	
108	Paratum cor.	
2	Quare fremuerunt.	
42	Quemadmodum.	
52	Quid gloriaris.	
73	Quam bonus Israell.	
80	Qui regis Israel.	
84	Quam dilecta.	
91	Qui habitat.	
125	Qui confidunt.	
12	Saluum me fac domine.	
69	Saluum me fac deus.	
58	Si vere vtiq;.	
129	Sepe expugna.	
137	Super flumina.	
65	Te decet deus.	
5	Verba mea.	
10	Vt quid domine.	
13	Vsquequo domine.	
74	Vt quid deus.	
77	Voce mea ad dominum.	
95	Venite exultemus.	
142	Voce mea ad dominum.	

¶ Faultes escaped.

Letter.	Line.	Faultes.	Reade.
D.4.fa.2.	16	gratiudum.	gratitudinum.
	20	interpellatori.	interpellatori.
	21	vim aduerſa.	aduerſariorum.
	25	deperta.	de parta.
	29	conlationem.	conſolationem.
E.1.fa.3.	3	dentrum.	deutrum.
G.2.fa.2.	21	eccleſiaſtices.	eccleſiaſtes.

Page.			
9	1	y.	yͤ. &c.
15	7	boze.	poore.
17	7	cutie.	cutie.
18	20	adde.	☞ Sela.
20	3	all rouſe.	be ranke.
20	9	all.	ape.
32	6	ſcoꝛndſt.	ſcourdſt.
44	15	the intes.	thy intes.
61	22	ſo.	ſo.
65	7	wyth.	which.
99	30	wyth.	ſo.
102	20	mlo.	mly.
102	26	ſweane.	ſweane.
106	24	elyſe.	lyſe.
107	25	and in my.	and when I.
117	28	which.	who.
122	7	let earth.	no earthly thing let.
162	11	thy truſty.	the truſty.
172	29	not not.	not.
177	1	63.	64.
178	25	is tryed.	it tried.
180	14	wꝛought.	wꝛought,
Ibidem	25	beſiege.	belieged.
188	2	thou know.	thou knoweſt.
198	22	the iuſtice.	thy iuſtice.
204	3	ſcourged.	ſcourgd.
208	4	hold ſtill.	hoiſt ſtill.
219		the laſte verſe to much.	
228	29	them vp.	hym vp.
240	19	whole turne.	here turne.
86	12	fall one.	full out.
Ibidem	13	eyes doth.	eyes do.
Ibidem	15	O Lord yet God.	O God yet Lord.
249	26	but if	but when
254	19	ſwitherth dyp.	witherd dyeth.
255	13	and ag.	and eke.
263	15	and hie.	and hig.
273	8	begot.	by righteful dom
282	23	he mouth.	he maneth.
285	15	when.	where.
287	16	in often.	ſwoꝛde to rede.
294	19	them nedes.	their nedes.
	22	their kely.	theare.
296	22	their ſhips.	theare.
298	2	put the nũber	35.
300	4	he ſay.	he ſayd.
309	22	when.	who.
323	8	ſtrongly.	ſtrangely.
Ibidem.	17	as ☞ miſcloſeos wil ☞ cloſe.	
Ibidem	19	whom.	when.
327	13	conſtrumitte.	conſtꝛumitte.
331	20	tham.	thou.
347	8	them.	them.
352	8	knoꝛ woꝛthy	known woꝛthy
354	7	bid.	byde.
356	11	maye.	aye in.
364	18	me not.	not me.
377	21	they ſhame.	their ſhame.
384	8	then.	thou.
Ibidem	19	all thy.	all the.
388	22	to dweil.	to well.
401	16	thou non.	thou now.
Ibidem	18	that ſigh.	that ſighe.
404	22	ſtiſh.	ſtrit [illegible]
407		corꝛect ☞ nũmbers of ☞ verſe.	
Ibidem	21	euer	euen.
408	6	inage.	iudge.
409	20	tont.	wilt.
401	25	my grace.	thy grace.
416	22	ſtrapes.	ſtapes.
Ibidem	18	ſtapes.	ſtrapes.
423	26	ſtrange.	ſtrunge.
424	3	applied.	to all applied.

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